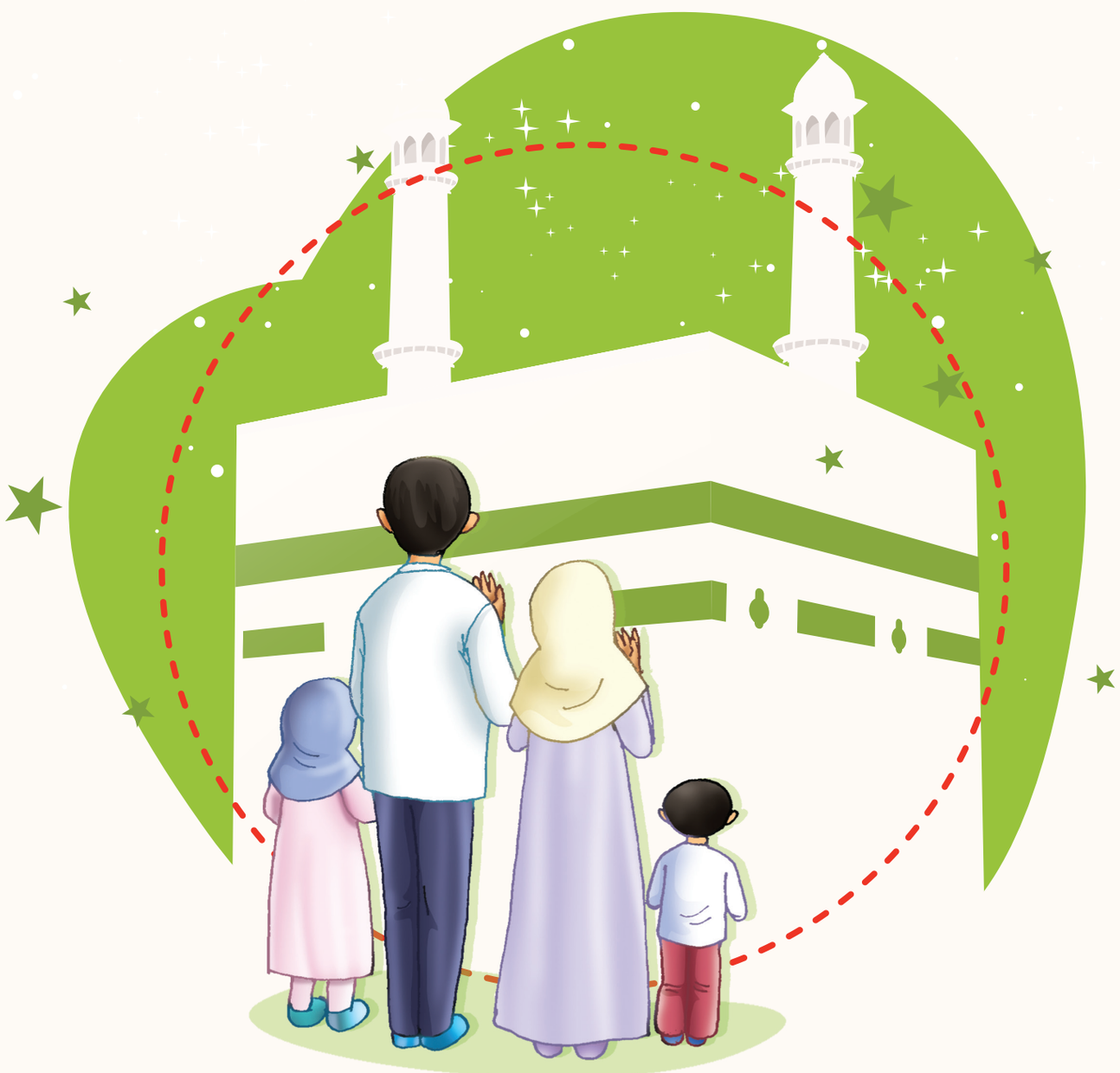
GRADE

3

STEPS TO PERFECTION

An Islamic Curriculum For Children

STUDENT GUIDE



Under the Guidance of
MOULANA NABI R. MIR (ABIDI)

AL-KISA FOUNDATION
UNDER THE CLOAK OF GUIDANCE AND MERCY

SABA

STEPS TO PERFECTION

An Islamic Curriculum for Children

GRADE

3

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UNDER THE CLOAK OF GUIDANCE AND MERCY

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Dedication

This book is dedicated to the beloved Imām of our time (ʿaj).
May Allah (swt) hasten his reappearance and help us to become his true companions.

Acknowledgments

Prophet Muḥammad (ṣ):
On the Day of Resurrection, the ink of the scholars will be weighed up against the blood of the martyrs, and the ink of the scholars will be heavier than the blood of the martyrs.
(Nahj al-Faṣāḥah, Saying #3222)

The Shiʿa-Muslim Association of the Bay Area and Al-Kisa Foundation would like to thank the authors, editors, and reviewers for their contributions to the Islamic curriculum development project.

We are especially thankful to Shaykh Salim Yusufali, Shaykh Ehsan Ahmadi, Srs. Urooj Kazmi, Samina Ali, Bhavani Ali, Sabika Mithani, Fatima Falahati, Zahra Sabur, Liliana Villalvazo, Amna Hussain, Fatima Hussain, Zahra Eslami, Fathema Abidi, Zehra Abbas, Maryam Hakimpanah, Maryam Ershad, Zahra Memar, Rabab Jafri, Maria Al-Janabi, Shamama Zehra, Irum Abbas, Marwa Kachmar, Nida Syed, Anjum Afzal, Shama Meghjee, Sakina Kermali, Feroz Zaidi, Zenaib Zaidi, Brs. Taymaz Tabrizi, Ali Alsamail, Mohammad Hendijanifard, the Tabatabai family, all the illustrators who allowed us to use their illustrations, SABA, SABA Sunday School Team, RISE Academy, Kisa Kids syllabus committees, teachers, and staff for their support and assistance in the development and testing of the curriculum.

SABA and Al-Kisa Foundation are also very thankful to the Islamic organizations and schools of Ahlul Bayt at London-Stanmore, London-Hujjat, Vancouver, Minnesota, Toronto, and all others whose syllabus and books were used for the inspiration and creation of this curriculum.

Please remember all the people involved in this project in your prayers.

Authors and Editors: Moulana Nabi Raza Mir (Abidi) and Curriculum Committee

With duʿās,

Nabi Raza Mir (Abidi)

Transliteration Chart

Arabic terms in this book have been transliterated according to the following guidelines*:

ء	a, i, or u (initial form)	ص	ṣ
ء	ʾ(medial or final form)	ض	ḍ
ا	a	ط	ṭ
ب	b	ظ	ẓ
ت	t	ع	ʿ
ث	th	غ	gh
ج	j	ف	f
ح	ḥ	ق	q
خ	kh	ك	k
د	d	ل	l
ذ	dh	م	m
ر	r	ن	n
ز	z	ه	h
س	s	و	w
ش	sh	ي	y

ـَ	a	آ / ـا / ى	ā
ـِ	i	ـِي	ī
ـُ	u	ـُو	ū
ـّ	double letter		

*Please note that due to limitations, the transliteration is not 100% accurate in capturing tajwīd rules.

Please Note: The sukūn or sākin generally has two shapes, ۡ and ۡ which are both pronounced the same. For the purposes of this material, the ۡ has been used.

Preface

"All praise is for Allah (swt) whose worth cannot be described by speakers, whose bounties cannot be counted by calculators, and whose claim (to obedience) cannot be satisfied by those who attempt to do so; whom the height of intellectual courage cannot appreciate, and the diving of understanding cannot reach; He for whose description no limit has been laid down, no eulogy exists, no time is ordained and no duration is fixed. He brought forth creation through His Omnipotence, dispersed winds through His Compassion, and made firm the shaking earth with rocks."

- Nahj al-Balāghah, Sermon 1

Islamic Sunday schools and full-time Islamic schools in the West have struggled to create a dynamic curriculum for a long time. However, with the grace of Allah (swt), in the past few years, the Islamic educational field has experienced some great achievements. May Allah (swt) bless all those who have endeavored to put together Islamic information to help our children grow. This new edition is an attempt by Al-Kisa Foundation, School of Ahlul Bait (SAB), and RISE Academy to create a curriculum for children of today, which we hope is relevant, vibrant, and engaging. We referred to many different Islamic curricula throughout the course of developing this curriculum and are grateful to them for sharing their work.

As teachers, we are blessed to be able to inherit the honorable job of teaching from the Prophets. The Prophets' main mission was to teach and nurture the human being. As Allah (swt) says in the Qurʾān, *"It is He who has sent among the unlettered a Messenger from themselves reciting to them His verses and purifying them and teaching them the Book and wisdom"* (Noble Qurʾān, 62:2). Thus, as individuals who strive for our students, we have two main jobs: to teach our students and to nurture them through these teachings, so that they can develop their souls and fulfill the purpose for which Allah (swt) has created us. While teaching is the most valued job in the eyes of Allah (swt), it also comes with many challenges. As teachers, we must constantly remind ourselves of the value of this great job.

It is our responsibility to nurture our children and students through knowledge and help them become individuals that make good choices, which will lead them to become true and strong believers. In this path, as teachers, we must remember to be reliant only on Allah (swt), be hopeful, be sincere, be responsible, be safe, and be flexible.

The present curriculum also has a teacher's guide portion that we pray will be a useful tool and resource for teachers to refer to and aid them in their job of teaching. InshāʾAllāh, the Teacher's Guide will help you engage students and provide suggestions and ideas for projects to help students better grasp the material.

The philosophy behind this revision of the curriculum was to establish a strong foothold on the guiding force of our religion: the Uṣūl ad-Dīn and Furūʿ ad-Dīn. That is why you will see that beginning from 1st grade, these two concepts are emphasized and gradually

increase in depth all the way until 6th grade. Furthermore, we wanted to incorporate a more project-based and story-based curriculum that engages students and allows them to develop a strong bond with Islam and the teachings of the Ahl al-Bayt (ʿa).

We attempted to include general information that we felt children need to know in order to be educated and successful Muslims. Overall, the curriculum is divided into four core areas: ʿAqāʾid, Fiqh, History, and Akhlāq. For grades 1-3, the Furūʿ ad-Dīn are included in the ʿAqāʾid section, but for grades 4-6, it has been moved to the Fiqh section. This is to help students to first understand the basics of the Furūʿ ad-Dīn and then gradually increase their understanding and practical application.

In each grade, we have covered all of the Uṣūl ad-Dīn and the Furūʿ ad-Dīn, which are analyzed more extensively each year. It is our firm belief that a strong foundation gives way to a healthy growth, which is why there was great emphasis on this. We referenced many other curricula in developing this section and thank them for their contributions.

Furthermore, in the Fiqh section, we tried to incorporate those Fiqh topics that are relevant and integrate more stories in order to make it more interactive for students.

You will find that the History section has a greater emphasis on stories. By introducing the Maʿṣūmīn through stories that highlight their characteristics, the hope is that children will be able to connect to them and develop a bond and unfaltering love that will take root in their hearts. The History section in Kindergarten focuses solely on the Ahl al-Bayt (ʿa). In first grade, the students learn about the first seven Maʿṣūmīn, and in second grade the last seven. Then, in third grade, they once again review all 14 Maʿṣūmīn. In fourth grade, students will learn about the lives and messages of the Prophets. Finally, in fifth and sixth grades, students will take a comprehensive look at the life of the Noble Prophet (ṣ).

We attempted to make the Akhlāq section aesthetically-pleasing through colorful illustrations, ahadith, and ayahs from the Qurʾān. In the older grades, we attempted to include more relevant stories that would allow them to form tangible connections with the lessons.

Any Islamic school should feel free to use this curriculum. If you are using this curriculum, please do let us know so that we may keep in contact. Similarly, please let us know if you have found any errors or would like to give us feedback; this will definitely help us, and is appreciated.

I want to thank all of those who were involved in this great project. I pray that Allah (swt) accepts our efforts and gives us more strength to continue our mission.

With duʿās,

Nabi R. Mir (Abidi)

About the Board ʿĀlim

Moulana Nabi R. Mir (Abidi) is a scholar, an educator, a father, and an enthusiast for creating educational infrastructure and Islamic resources for the benefit of the global community. He is a pioneer of always thinking "outside of the box" by supporting the creation of innovative materials to engage young readers to pick up Islamic books, interact with Qurʾānic games, learn from the Steps to Perfection Curriculum, and begin their life-long journey of holistic education.

Being a dedicated student and graduate of *Darse Khārij* from the *Ḥawzah* (the highest level of Islamic Studies in the seminary), Moulana Abidi understands the intrinsic value of Islamic education. Also, having grown up in India, and now residing in the United States, he has had the honor of traveling to various communities and meeting many community leaders. He values the importance of collaboration and working together to optimize our communal potential and create open source platforms so that information and resources are available and accessible to everyone around the world.

You, dear reader, are now part of the Al-Kisa family.
Share the word, and join the mission.

Goals

Salāmun ʿalaykum.

Below are some basic goals and concepts we believe are necessary for a child to know at this age. Use these guidelines to better understand how much the child will learn and to better prepare yourself for teaching.

At the end of the book, there is an assessment for the teacher and parents/guardians to use as a tool to test the child and see if they have met these goals. While they take the test, check to see whether they are able to answer the questions independently, or if they need some help. After they have completed the assessment, see the areas they know and the areas where they still need guidance.

Aqa'id

1. Uṣūl ad-Dīn
2. Names and attributes of Allah (swt)
3. Names of the 12 Imāms (ʿa)

Fiqh

1. Furūʿ ad-Dīn
2. How to offer ṣalāh
3. Ḥijāb
4. Introduction to taqlīd

History

1. The 14 Maʿṣūmīn (ʿa): stories from their childhood
2. People in the Qurʾān
3. The event of Karbalāʾ

Akhlāq

1. Cleanliness
2. The importance of good manners
3. Manners toward people (family, friends, and others)

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ʿAQĀʾID
(BELIEFS)

CHAPTER 1:

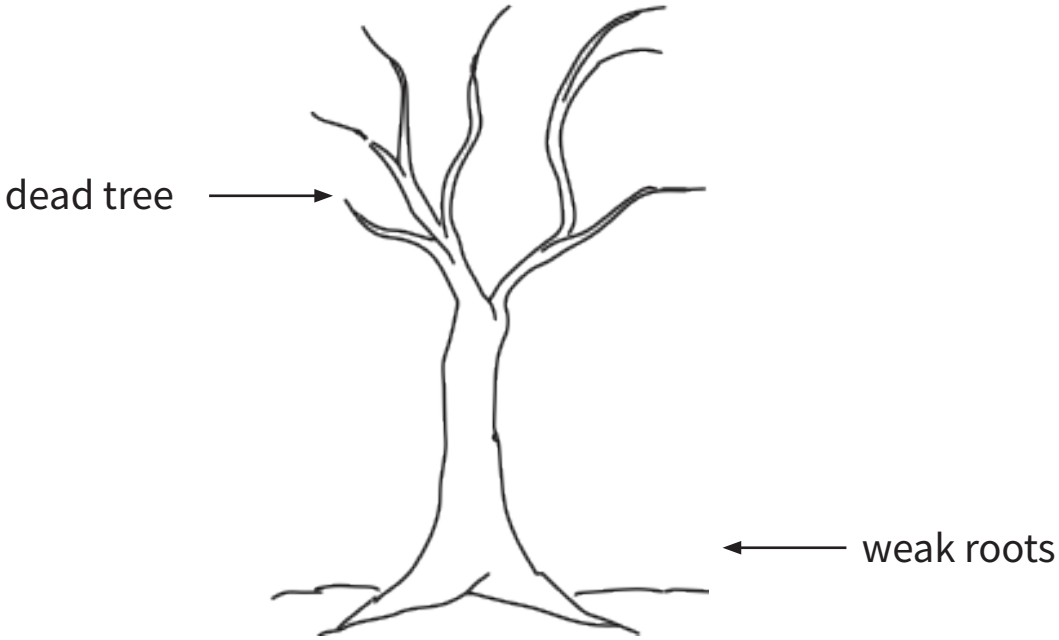
THE TREE OF ISLAM

Lesson 1.1: The Tree of Islam

Just as a tree is made up of roots and branches, so is the religion of Islam.

Uṣūl ad-Dīn = The Roots of the Religion

Furūʿ ad-Dīn = The Branches of the Religion

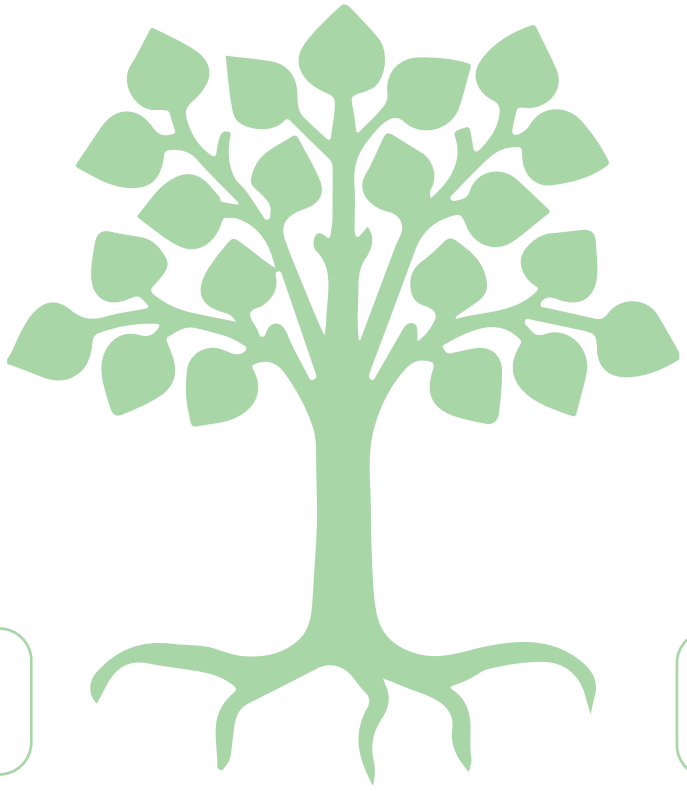


The roots are called the Uṣūl ad-Dīn. They are the foundational beliefs a Muslim should understand and believe in. The branches are called the Furūʿ ad-Dīn. These are acts Muslims perform. If the branches of a tree were to be chopped off, the tree would still live and the branches would grow back slowly. But if the roots of the tree were to be chopped off, the tree would die.

Every Muslim has to understand the Uṣūl ad-Dīn to the best of their ability. The stronger our belief and understanding of the Uṣūl ad-Dīn becomes, the better our actions will become.

Uṣūl ad-Dīn

The Roots of Islam



ʿAdālah

Tawḥīd

Qiyāmah

Imāmah

Nubuwwah

Tawḥīd	Allah (swt) is One.
ʿAdālah	Allah (swt) is Just.
Nubuwwah	Allah (swt) sent 124,000 Prophets to guide us.
Imāmah	Allah (swt) sent 12 Imāms to guide us.
Qiyāmah	The Day of Judgment.

Uṣūl ad-Dīn means the Roots of Religion. The Roots of Religion are five.

If you are a Muslim, you must believe in the Uṣūl ad-Dīn

Learning Aid 1.1

UṢŪL AD-DĪN

1

Tawḥīd: Allah (swt) is one
Students hold up one finger to signify that there is only one God.

2

ʿAdālah: Allah (swt) is just
Students balance hands to show a scale.

3

Nubuwwah: Allah (swt) sent us Prophets to guide us
Students pretend to wear an ʿAmāmah on their heads to show Prophethood.

4

Imāmah: Allah (swt) sent us 12 Imāms to guide us
Students hold up a "one" and a "two" with their fingers to signify the 12 Imāms.

5

Qiyāmah: There will be a Day of Judgment
Students pretend to blow on a trumpet, signifying the angel who will blow the trumpet before the Day of Judgment.

1

2

3

4

5

Lesson 1.2: Furūʿ ad-Dīn

Furūʿ ad-Dīn

The Branches of Religion

O Allah (swt)! Help me make my belief and understanding of the Uṣūl ad-Dīn stronger every day, so that my actions can become better and better!

1	Ṣalāh	Praying 5 times a day
2	Ṣawm	Fasting
3	Ḥajj	Going to Mecca for pilgrimage
4	Zakāt	Giving charity on certain items to needy Muslims
5	Khums	Giving away one-fifth of your savings
6	Jihād	Struggling and defending in the way of Allah (swt)
7	Amr bil maʿrūf	Guiding others to do good
8	Nahy ʿanil munkar	Stopping others from doing bad
9	Tawallī	Loving and following the teachings of the 14 Maʿṣūmīn
10	Tabarrī	Staying away from the enemies of the 14 Maʿṣūmīn and their teachings

Learning Aid 1.2

1

Pray

2

No eating/drinking

3

Make a small Kaʿbah

4

Make money symbol

5

Show 1/5

6

Pretend to struggle

7

Invite to Allah (swt)

8

Stop from bad

9

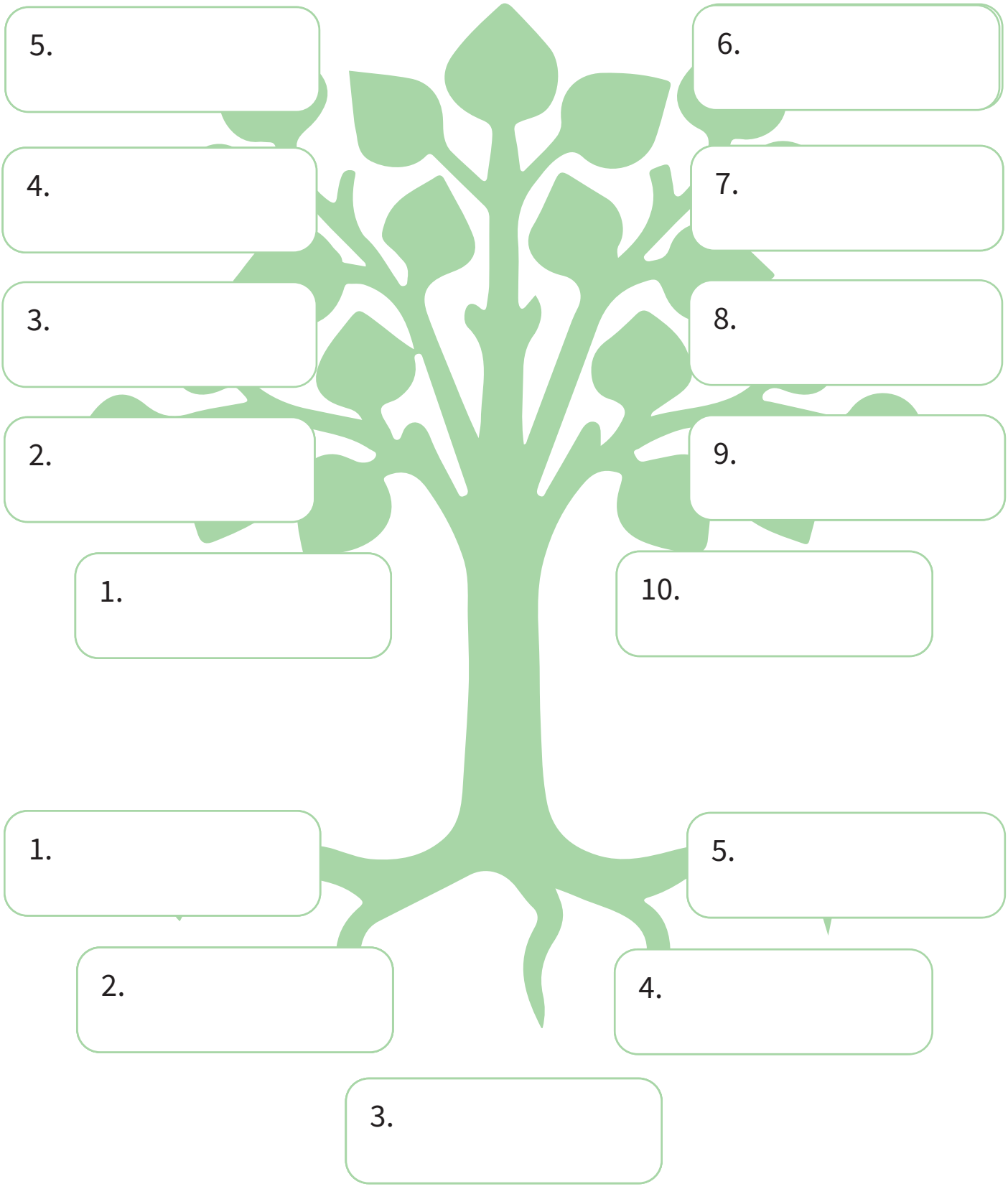
Make an X

10

Make a heart

Activity 1.2a: Complete the Tree

Complete the tree of Islam by filling in the roots and branches.



Activity 1.2b: Identify the Phrases

Which of the Uṣūl ad-Dīn / Furūʿ ad-Dīn am I?

1. I am the first root of Islam, which means that Allah (swt) is one. Who am I?

   _____

2. My branch means that we should invite others to do good deeds. Who am I?

   _____

3. I am the fifth root of Islam. If you believe in me, you believe in the Day of Judgment. Who am I?

   _____

4. According to my branch, you should go to Mecca for pilgrimage. Who am I?

   _____

5. I am the root of Islam that means that Allah (swt) is always just (fair). Who am I?

   _____

6. My branch means that you should give 1/5 of your savings to charity. Who am I?

   _____

7. I tell you that you should love the Ahlul Bayt (ʿa) and follow their teachings. Who am I?

   _____

CHAPTER 2:

TAWḤĪD

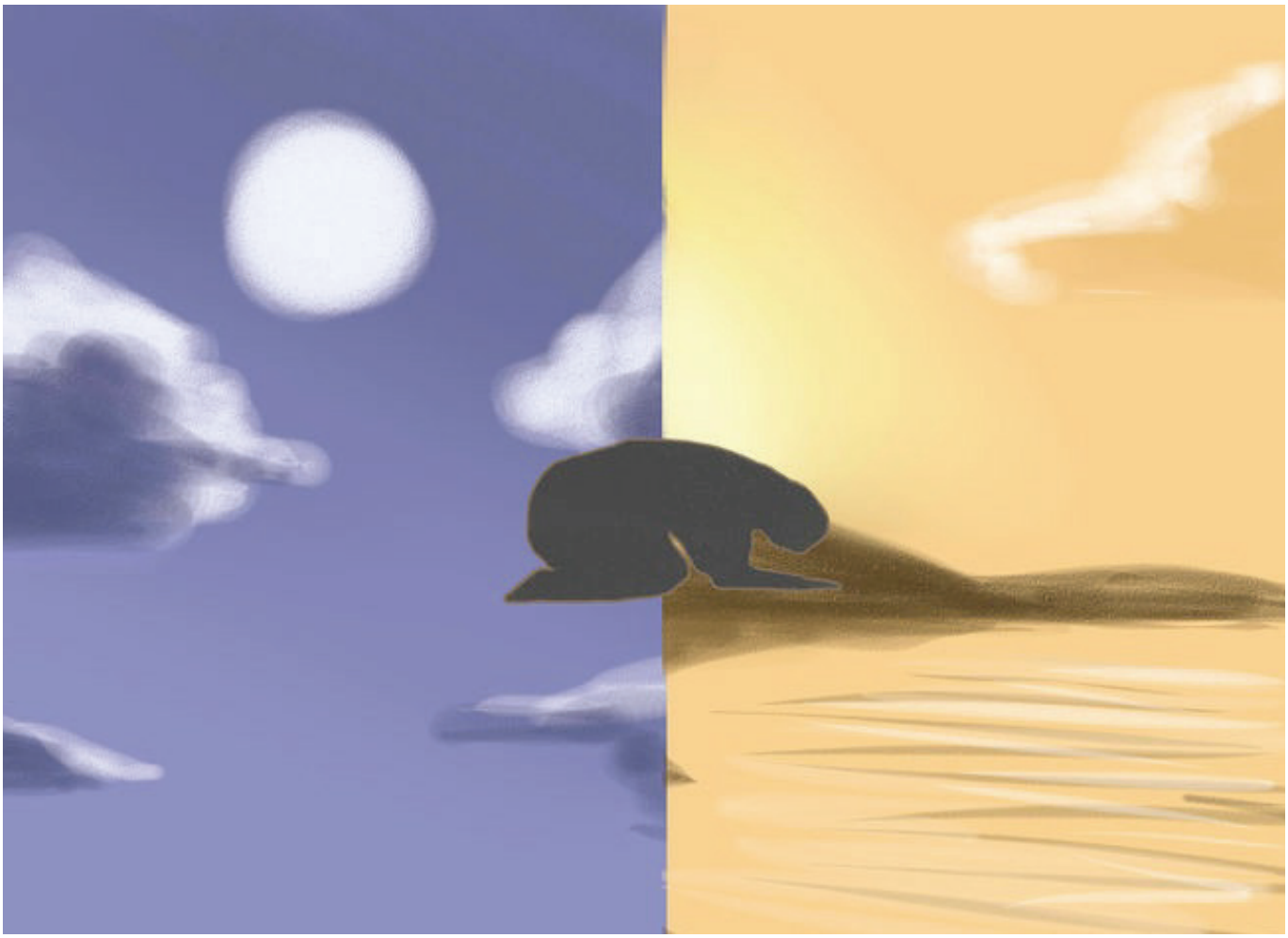
Lesson 2.1: Submission to Allah (swt)

Islam means submission to Allah (swt). Submission to Allah (swt) is when you believe that only Allah (swt) is worthy of being worshipped and obeyed, and always act on this. This means always doing what is wājib and staying away from what is ḥarām.

A good Muslim not only needs to believe, but should also obey all of the rules of Islam.

An example of submission to Allah (swt) is avoiding everything Allah (swt) has made ḥarām, like lying.

True success comes from having faith along with submission. So, we have to believe in the rules of Islam and act upon our belief.



Activity 2.1a: Read and Discuss

Prophet Muḥammad (ṣ) showed patience toward an old woman who would throw garbage at him. He showed the good akhlāq of Muslims who submit to Allah (swt) and are kind to those who are ignorant.

In Karbalāʾ, Sayyidah Zaynab (ʿa) watched her family members die in the way of Allah (swt), but she remained strong and patient. After ʿĀshurāʾ, she continued the mission of Imām Ḥusayn (ʿa) by doing Amr bil maʿrūf and telling people what happened in Karbalāʾ.

After the Ahlul Kisāʾ (ʿa) fasted for 3 days and gave their food each day to someone who was in need, Allah (swt) revealed a verse in Sūrah al-Insān: "They gave food for the love of Allah (swt) to the poor, the orphan, and the prisoner, (saying), 'We feed you for the sake of Allah (swt). We do not want any reward from you or (even) thanks!'"

In Karbalāʾ, Imām Ḥusayn (ʿa) had a much smaller army than the enemies of Islam, but he submitted to the will of Allah (swt) because Allah (swt) did not want him to do bayʿah to Yazīd. Allah (swt) wanted him to save Islam by not accepting Yazīd as the khalīfah. So Imām Ḥusayn (ʿa) fought for the truth. Imām Ḥusayn (ʿa) had to sacrifice his 6 month old son in submission to Allah (swt).

When a man spoke unkindly to Imām as-Sajjād (ʿa), instead of becoming angry, the Imām (ʿa) showed kindness and good akhlāq. As a result, the man became a believer.

When Prophet Muḥammad (ṣ) left for Medina, Imām ʿAlī (ʿa) slept in the Prophet's bed in order to save the Prophet's life. Even though he was endangering his own life, Imām ʿAlī (ʿa) submitted to the will of Allah (swt) to save the Prophet (ṣ).

Activity 2.1b: Who Am I?

1. When Prophet Muḥammad (ṣ) left for Medina, I slept in his bed in Mecca to pretend I was him. Even though I was endangering my own life, I was submitting to the will of Allah (swt) to save my Prophet (ṣ). Who am I?

   _____

2. In Karbalāʾ, even though I had a much smaller army than the enemies of Islam, I submitted to the will of Allah (swt) and fought for the truth. Who am I?

   _____

3. I took care of all the women and children in Karbalāʾ and continued the mission of Karbalāʾ by submitting to the will of Allah (swt). Who am I?

   _____

4. I ignored disrespect from an old woman (throwing garbage at me) and showed the good akhlāq of Muslims who submit to Allah (swt). Who am I?

   _____

5. I patiently watched as my family members were martyred one by one in Karbalāʾ. I continued the mission of Karbalāʾ through amr bil maʿrūf. It was all to please Allah (swt) and submit to His will. Who am I?

   _____

6. In Sūrah al-Insān, Allah (swt) says, “They gave food for the love of Allah (swt) to the poor, the orphan, and the prisoner, (saying), ‘We feed you for the sake of Allah (swt). We do not want any reward from you or (even) thanks!’” Who are we?

   _____

Activity 2.1c: Critical Thinking

What would be an example of submission to Allah (swt) in each of these circumstances?

1. Your non-Muslim neighbor invites you to his/her house to play. After playing, you are hungry and your friend offers you a juicy hamburger, but it's not ḥalāl. You are really curious about how it tastes, and don't want to disappoint your friend. What do you do?

2. You heard some new swear words in school. All the kids use them. You want to fit in.What do you do?

3. Your mother tells you to finish your homework before watching TV. She then goes out shopping while you are at home. You really want to watch a 30 minute show right away, but you have 2 hours of homework. What do you do?

4. At lunchtime in school, you are standing in line to buy a snack and someone cuts in front of you. How do you react with good akhlāq?

Lesson 2.2: Asmāʾul Ḥusnā

ASMĀʾ = NAMES
ḤUSNĀ = BEAUTIFUL AND PERFECT

Allah (swt) is the ideal name for God. Any other titles of God, like ar-Rabb (which means "the Nurturer"), are attributes (things that describe something) or names of God. Imām Jaʿfar aṣ-Ṣādiq (ʿa) has quoted Prophet Muḥammad (ṣ) as saying:

"There are 99 attributes, one hundred minus one, of Allah (swt); whoever learns them, will enter Paradise."

Not only do we receive blessings for learning them, knowing and believing in them is also a part of our faith. In the first lesson, we said that one of the Uṣūl ad-Dīn is Tawḥīd, meaning that Allah (swt) is one. In order to understand this idea, we should know what Allah's attributes are. These attributes are described through His beautiful and perfect names. Allah's attributes are called Asmāʾul Ḥusnā.

In a ḥadīth it is said, "I am a treasure that wanted to be known."

One of the reasons Allah (swt) created humans was so that we could learn and know about Allah (swt). He has 99 different, beautiful, and perfect names that describe Him. In the Qurʾān, Allah (swt) says,

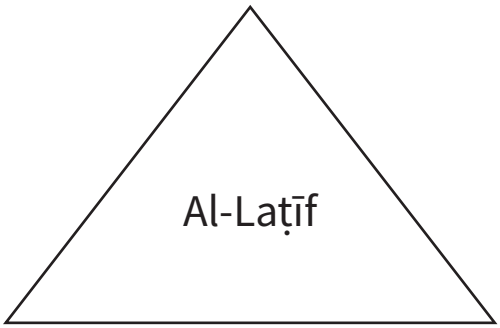
"And to Allah (swt) belongs the beautiful and perfect names, so call upon Him by these names."

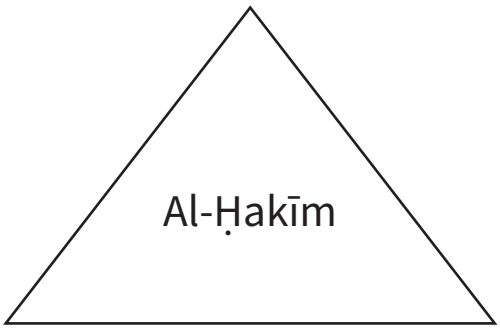
By learning about Allah's names, Asmāʾul Ḥusnā, not only can we know Allah (swt) better, but we can improve ourselves and try to become like the attributes that are described. We will learn the meanings of all 99 names later, but in this class we will focus on 3 names.

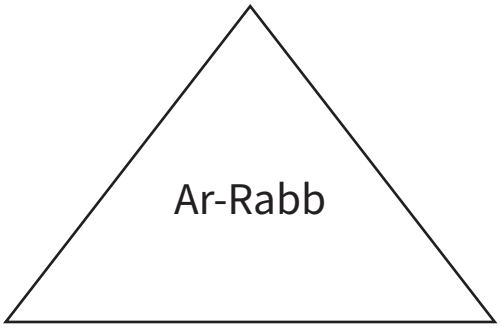
- Al-Laṭīf The All-Gentle
- Al-Ḥakīm The All-Wise
- Ar-Rāziq The Provider

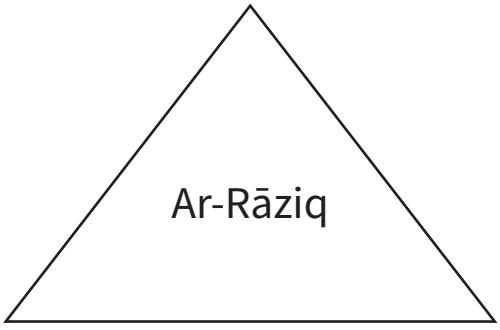
Activity 2.2: Matching

Match the name of Allah (swt) with its meaning.









The All-Wise

The Provider

The All-Gentle

The Nurturer

Lesson 2.3: Allah (swt) is al-Laṭīf

AL-LAṬĪF = THE ALL-GENTLE

Al-Laṭīf comes from the root word luṭf, which means "to like." This is the Godly like and love that Allah (swt) has for His creation. He shows His luṭf and love by giving us whatever is best for us.

Most of the time, when Allah (swt) mentions in the Qurʾān that He is al-Laṭīf, He also says that He is al-Khabīr, the Aware. So, Allah (swt) is aware of what we need, and through His luṭf and kindness, He gives us what we need. Let's look at a story to help us understand Allah's love and luṭf for us.

One day, a man was coming from the desert toward Medina. On the way, he saw some baby chicks and thought to himself, "Why don't I take these chicks and give them as a gift to the Prophet (ṣ)? The chicks would have the best home, and it would make a great gift."

When he reached Medina, he saw the Prophet (ṣ), who was sitting with some of his companions. He went forward, greeted him, and gave the chicks to the Prophet (ṣ). The Prophet (ṣ) smiled and accepted the gift.

All of a sudden, they saw a mother hen running toward the chicks. She threw herself onto her baby chicks in order to save them. Her love for her babies was so strong that she didn't care what happened to her. The Prophet (ṣ) smiled at this sight and then looked at his companions and said, "Do you see how much love this mother has for her chicks? She would do anything to keep them safe. Allah's love for His servants is a thousand times greater than this love!" (Sīrāh ibn Isḥāq, Vol.3, P. 294)

We should always remember that Allah (swt) loves us much more than anyone else loves us, even our own parents! He knows what we need and always does what is best for us, even when we are tested. Tests are a way that Allah (swt) helps us grow and become closer to Him, and blessings are a way for us to be grateful to Him.

Activity 2.3: Coloring

وَهُوَ اللَّطِيفُ الْخَبِيرُ

HE IS THE ALL-GENTLE AND ALL-AWARE

Sūrah al-Mulk, Verse 14

Write the meaning of the āyah below:

Lesson 2.4: Allah (swt) is al-Ḥakīm

AL-ḤAKĪM = THE ALL-WISE

The root word of al-Ḥakīm means to reach the truth with knowledge and understanding.

Allamah Tabatabai, one of the famous scholars who wrote an amazing tafsir of the Qurʾān called Al-Mizan, says that wisdom is something that is Muḥkam, or sturdy. For example, one of the names of the Qurʾān is Muḥkam, because it's words and messages are sturdy and cannot be destroyed.

Earlier, we talked about how Allah (swt) is ar-Raḥmān and ar-Raḥīm, the All-Kind and All-Merciful, and al-Laṭīf, the All-Gentle. He wants us to go to Jannah because He is so kind. We also learned that Allah (swt) is al-ʿAlīm, the All-Knowledgeable, so He has the knowledge to help us get to Heaven and to know what is best for us. He knows what blessings will make us grateful to Him, and He knows what tests will help us grow closer to Him. Therefore, His knowledge combined with His mercy to guide us to Jannah is called wisdom.

One day, Hasan and his 3-year-old sister Aminah decided that they wanted to bake a cake for their school bake sale! They went to ask their mom for help, "Mom, can you help us bake a cake?"

Mom said, "Of course, let me tell you the ingredients: We need milk, flour, butter, chocolate cocoa, baking powder, baking soda, oil, sugar, and salt." They started to look for all the ingredients together.

Hasan couldn't reach the milk in the back of the fridge, "Mom, can you help me."

"Yes, of course," she said, and took out the milk for him. Then, they started to put the ingredients into the bowl.

Mom gave them each different jobs to do. "Hasan, you pour the milk, and crack the eggs, and put the other ingredients in. Aminah, you can mix the batter." Aminah watched Hasan pour the milk. When he finished pouring it, Aminah tried to pick it up to see if she could pour some too. It was too heavy, so she dropped the carton on the floor and some milk spilled out before her Mom quickly picked up the carton!

She watched Hasan crack an egg. Aminah wanted to try, so she picked up the next egg and smashed it on the side of the bowl, but it made a mess. "Aminah, I gave you the job of mixing the ingredients for a reason. I've taught Hasan how to crack eggs before, and he's big enough to pour the milk. I can teach you some of these steps next time, too."

Then, they took turns mixing the ingredients. Once Mom poured it in the pan, Aminah said "I want to put it in the oven!" Mom said, "Aminah, my dear, you're still a bit too small to use the oven."

"But that's not fair!" Aminah replied, "I've seen Hasan put cake in the oven." Hasan told Aminah, "It's okay Aminah, I used to be sad that I couldn't use the oven, but the first time Mom showed me how to do it, I realized why I had to wait so long. It's really hot, and if we touched the rack or the door accidentally while putting in the cake, we could really hurt ourselves. So, to avoid getting hurt or accidentally ruining the cake, I think it's better for you to wait until you can wear the oven mitts and you have enough practice baking to put the cake in the oven" Aminah's mom explained to her, "Just like how the milk carton fell on the floor and the eggs made a mess because you weren't ready to crack them, I gave you different jobs for a reason. And we need someone to mix the batter and frost the cake as much as we need someone to pour the milk. Aminah thought about this, "But it's not fair that I'm so small!" Mom held Aminah tight, "My dear, Allah (swt) wants you to grow and do things when you're meant to, whether it be with baking a cake or fasting."

Think about the story of Hasan and Aminah, how does what their mom does relate to the way Allah (swt) is the All-Wise?

Because we know that Allah (swt) is the All-Wise, and He wants us to reach Heaven, we have to trust that whatever He asks us to do is for the purpose of helping us reach Heaven. We are assigned certain roles or told to do certain things a certain way, but Allah (swt) knows the wisdom behind it. And just like Aminah insists on doing things she cannot do, sometimes we look at things on face value and think they are unfair. We may try to do things but they might be too hard for us and instead of appreciating what we can do, we lose faith. But Allah (swt) is All-Knowing and All-Wise and has assigned us to do only what is good for us and what He knows we can do, and he gives us opportunities to learn to do more as life goes on.

Activity 2.4: Multiple Choice

Answer the questions below.

1. Al-Ḥakīm means that Allah (swt) is:
    a. The All-Knowledgeable
    b. The All-Merciful
    c. The All-Wise
    d. The All-Kind

2. Allah's wisdom is a combination of His:
    a. Mercy and Knowledge
    b. Mercy and Wisdom
    c. Wisdom and Sight
    d. Awareness and Knowledge

3. According to Allamah Tabatabai, wisdom is something that is muḥkam or:
    a. Weak
    b. Sturdy
    c. Flat
    d. Straight

4. An example of something that is muḥkam is:
    a. Jello
    b. A cake
    c. The Qurʾān
    d. A water bottle

5. Allah (swt) uses His wisdom to guide us to:
    a. Bad deeds
    b. Jahannam
    c. Jannah

Lesson 2.5: Allah (swt) is ar-Rāziq

AR-RĀZIQ = THE PROVIDER

Allah (swt) provides us with everything we need, such as food, clothes, and a home. He provides for everyone and everything on this earth, including human beings, animals, and all other creations.

One day, Prophet Sulaymān (ʿa) was sitting by the ocean, when he saw an ant with a grain of wheat in his mouth walking toward the water. He watched as the ant reached the water, and at that exact moment, a frog jumped out of the water and opened up his mouth wide. The ant entered the frog's mouth, and the frog disappeared into the water. Prophet Sulaymān (ʿa) watched in surprise, wondering what had just happened.

All of a sudden, the frog popped his head out again and opened his mouth wide as the ant crawled out, but without the grain of wheat in his mouth. Prophet Sulaymān (ʿa), to whom Allah (swt) had given the power to speak to animals and other creatures, asked the ant about what had just happened.

The ant replied, "O Prophet of Allah (swt), in the bottom of the ocean, there is a rock that has a hole in which a worm lives. This worm cannot leave this hole, and Allah (swt) has made me responsible to take food for him. Allah (swt) has assigned the frog to take me into the water to give the worm its food. The frog takes me next to the hole and opens its mouth so I can walk out and deliver the grain of wheat to the worm. The frog waits for me to finish and then brings me back to land."

Prophet Sulaymān (ʿa) asked the ant, "When you give the grain of wheat to the worm, do you hear him say anything?" The ant replied, "Yes, he says, 'O Allah (swt), the same way You don't forget me and provide me with food in the bottom of this ocean inside the hole of this rock, have mercy upon all of the believers.'"

Alḥamdulillāh, we are blessed to have Allah (swt), who is so kind and provides for us. Remember, we must use whatever He gives us in a way that is ḥalāl and pleasing to Him. We should always thank Allah (swt) for whatever He provides us with, and one way to do this is by always using what He gives us for good. If we do this, Allah (swt) will also increase our rizq, or what He gives us.

Activity 2.5: Multiple Choice

Answer the questions below.

1. Ar-Rāziq means that Allah (swt) is:
    a. The Kind
    b. The Provider
    c. The Giver
    d. The All-Gentle

2. Which of the following is an example of something Allah (swt) provides for us?
    a. Clothes
    b. Food
    c. Home
    d. All of the above

3. True or False: We should use everything Allah (swt) gives us in a ḥarām way.
    a. True
    b. False

4. Why did the ant go into the frog's mouth?
    a. He wanted to swim
    b. The frog ate him
    c. He was taking food to a worm
    d. He was going home

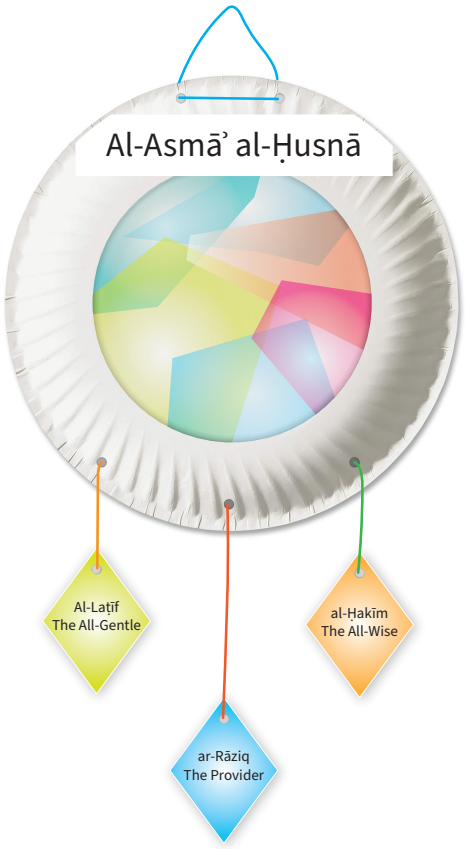
5. When the worm got its food, what did it say?
    a. Thanks a lot, ant!
    b. Allah (swt) always forgets about me!
    c. Yay, food!
    d. May Allah (swt) have mercy on all of the believers.

Activity 2.6: Art Extension

SUNCATCHERS

Materials:

- Asmāʾul Ḥusnā template
- Paper plates
- Colored tissue paper
- Single hole puncher
- Scissors
- Glue/tape
- String
- Markers/colored pencils



Procedure:

1. Take the paper plate and carefully cut out the middle (the solid center with no ridges).
2. Then, glue or tape a piece of colored tissue paper on the back of the paper plate, covering the hole (the back is the bottom of the plate).
3. Flip the plate over so that the tissue paper is faced down. Color and decorate the frame however you like (Optional: use paint).
4. Next, cut out the names of Allah (swt) and the "Asmāʾul Ḥusnā" boxes seen on the next page.
5. Glue the title on the top of the paper plate; do not glue on top of the tissue paper.
6. Punch a hole through the small circles on the 3 boxes.
7. Then, punch 3 holes anywhere at the bottom of the paper plate.
8. Put a string through one hole of the paper plate and the other end through the box with the name.
9. Next, punch 2 holes at the top of the paper plate.
10. Put a string through those 2 holes; it should make a triangle when the two ends are tied together. This is where you will hang the suncatcher from.
11. Optional: be creative with the tissue paper by using multiple colors and creating a pattern/design.

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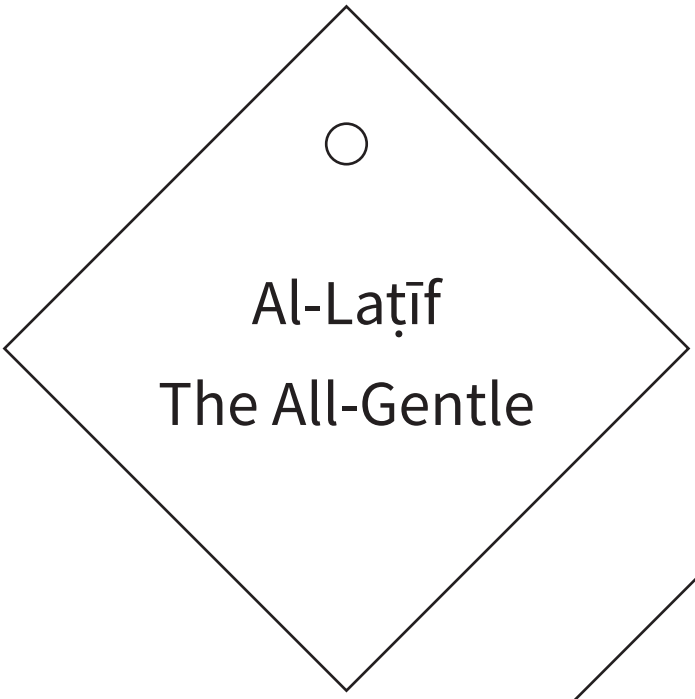

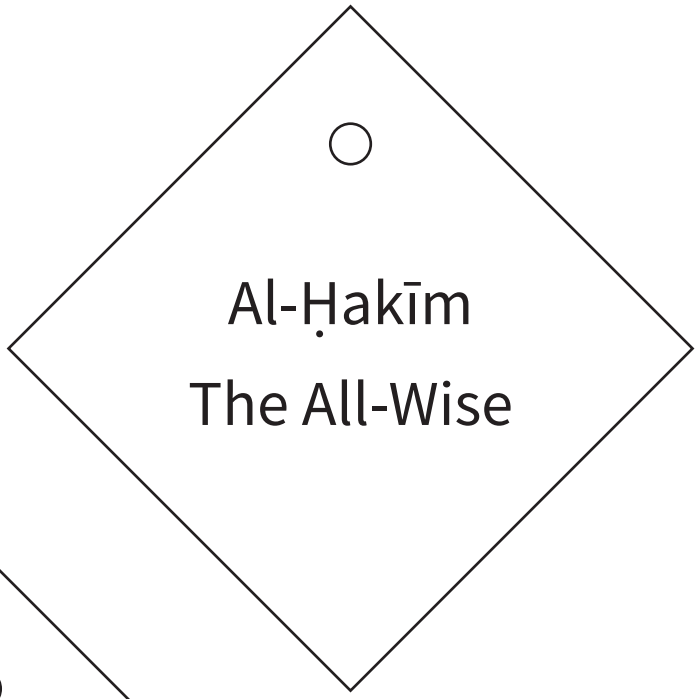

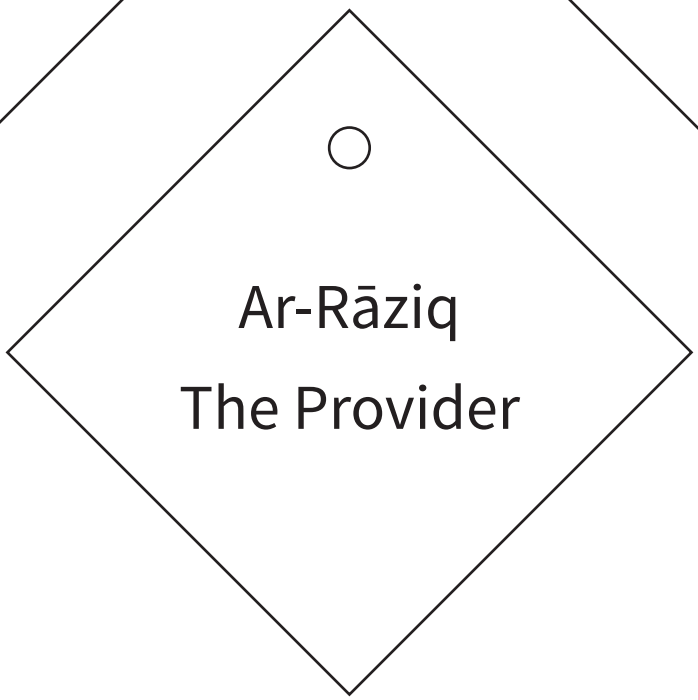

Asmāʾul Ḥusnā

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CHAPTER 3:

ʿADĀLAH

Lesson 3.1: ʿAdālah

ʿADĀLAH = ALLAH (SWT) IS JUST

Allah (swt) is always just and fair in everything that He does. Sometimes things that happen to us may seem unfair. The truth is that we do not know everything, so something might not seem fair, but Allah (swt) knows what is best for us.

Even if something in this world seems unjust, Allah (swt) does what is best for each of us. Even hardships and tests can be good for us if we learn our lessons from them and get closer to Allah (swt).

There once was a ship that sank in the ocean, but one man survived. Alone in the ocean, he wasn't sure what to do, but he started to swim until he found an island. He was so tired that he fell asleep on the shore. When he woke up, he started to call out: "Help, is there anyone here?" No one replied. He spent the whole day walking around the island to see if anyone was around, there was no one on the island. The man felt alone. At night, it started to rain and the man decided to sleep under a tree, but he still got wet.

In the morning, the man decided that he had to build a house for himself if he wanted to live on the island. This was going to be hard with one person! Every day, the man collected wood, until he had a huge pile. Then, he started to build the house little by little. This took him years, and at the end of his hard work, he was able to live on the island in his house, but the man was still sad. He wanted to go back to his real home, to be with his family again. He prayed to Allah (swt) every day to see them again.

One day, the man was out catching fish and started to see smoke coming from afar. The man ran quickly to see where the smoke was coming from, and saw that his house was burning down! He fell to his knees because he was so sad that the house he spent so long building was burning to the ground.

Then he saw a ship coming towards the island. The man ran to the shore and started waving his arms so that the ship would see him. When the ship arrived, the captain came down and asked the man what happened. The man told the captain everything, and how upset he was about his house burning down. The captain said, "The fire is what brought us to you! This island is not on any map, so we only sailed this way because we saw the flames." The man had no idea. He was so grateful that the house had burned, because he realized that was what was best for him. When the man reached his family, he was more thankful for them than ever before. He was also thankful to Allah (swt) for the fire that directed the ship to find him.

Allah (swt) is al-ʿAlīm, the All-Knowledgeable, and al-Ḥakīm, the All-Wise. So, if something seems like it's not fair to us in this world, we must trust in Allah's knowledge and wisdom that He puts everything in its correct spot, and everything He does is to help us reach Jannah.

Activity 3.1: Multiple Choice

Answer the following questions.

1. ʿAdālah means that Allah (swt) is _____.
   a. Just
   b. Fair
   c. Unfair
   d. Both A and B

2. Justice means _____.
   a. Allah (swt) does what we think is fair
   b. Putting everything in its correct place
   c. Putting everything where you want
   d. Allah (swt) does not do anything that is fair

3. Allah (swt) is _____, the All-Knowledgeable.
   a. al-Khāliq
   b. al-Laṭīf
   c. al-ʿAlīm
   d. al-Ḥakīm

4. Allah (swt) is also _____, the All-Wise.
   a. al-Khāliq
   b. al-Laṭīf
   c. al-ʿAlīm
   d. al-Ḥakīm

CHAPTER 4:

NUBUWWAH

Lesson 4.1: Nubuwwah

Who is a Prophet?
A Prophet is someone chosen directly by Allah (swt) to lead us on the right path. Allah (swt) sent 124,000 Prophets, from Prophet Ādam (ʿa) to Prophet Muḥammad (ṣ). Prophet Muḥammad (ṣ) was the last Prophet, and there are no other Prophets after him. We only know the names of 25 Prophets.

In the Qurʾān, Allah (swt) says,

"We sent Prophets before you (Prophet Muḥammad (ṣ): there are some whose story We have told you and some whose story We have not told you."

(Sūrah al-Muʾminūn, Verse 78)

How was a Prophet chosen?
Allah (swt) chose individuals that were the most perfect at the time to be Prophets. Prophets are Maʿṣūm - they never commit a sin. The Christian Bible talks about many Prophets that have committed sins, but according to Islamic belief, Allah (swt) would never choose a sinful person to become a Prophet. If Prophets committed sins, then people would not listen to them, because they wouldn't have the same respect for them as they would for someone who did everything perfectly. They would not be role models for us, because we believe that the first step to becoming closer to Allah (swt) is to not commit any sins and do everything that is wājib. The Prophets were even greater than this. Not only did they stay away from sins, they always tried to do the best action in every situation.

Imagine if you had a teacher that was teaching you what food is ḥalāl and what food is ḥarām, but they ate ḥarām food themselves! Would you think that your teacher truly believes in what they are teaching? No, and they would not be a role model for us.

What was the role of a Prophet?
The Prophets were sent from Allah (swt) to guide us on the right path. They brought laws from Allah (swt) to help us become better people. Prophets received the knowledge from Allah (swt) and passed it on to us. Once we receive that knowledge, it is our responsibility to accept it.

Why did Allah (swt) send us Prophets?
The main reason Allah (swt) sent us Prophets was to prevent us from going onto the wrong path. Because of Allah's kindness, He has sent us Prophets and we should be thankful. Also, if Allah (swt) were to reward or punish us on the Day of Judgment without sending us any Prophets, then those people sent to Jahannam would complain to Allah (swt) that He had not sent them any guidance. That is why Allah (swt) sent us the Prophets—so that we have guidance. We should always follow the guidance of the Prophets.

Activity 4.1: Multiple Choice

Circle the correct answers.

1. Prophets are Maʿṣūm (sinless).
   a. True
   b. False

2. Prophets were sent to guide us.
   a. True
   b. False

3. Why do Prophets have to be Maʿṣūm (sinless)?
   a. So that people would listen to them.
   b. So that they can be popular.
   c. So that they don't have to pretend to follow Allah (swt).

4. How were Prophets chosen?
   a. Anybody who passed Allah's written exam became a Prophet.
   b. Those individuals who were the most perfect at that time were chosen to be the Prophet by Allah (swt).
   c. Those individuals who were well liked by people were chosen to be the Prophet.

5. Nubuwwah is the _____ of the Uṣūl ad-Dīn.
   a. 1st
   b. 2nd
   c. 3rd
   d. 5th

Lesson 4.2: The First Revelation

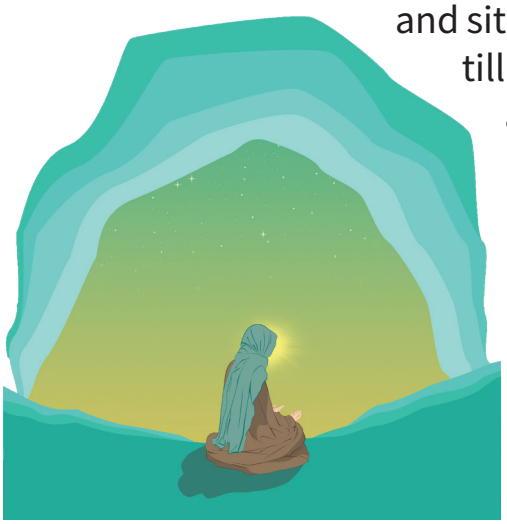
Allah (swt) communicated with the Prophets in many different ways, directly or indirectly. Allah (swt) spoke to Prophet Muḥammad (ṣ) through the Angel Jibrāʾīl.

The First Revelation

The Prophet (ṣ) had always been a very good man. When he was young, he was always truthful and kept his promises.

Soon all the people around him loved him very much and knew he was a great man. As he grew older people started calling him Ṣādiq 'the Truthful' and Amīn 'the Trustworthy.'

At that time people used to pray to idols rather than to Allah (swt). Idols are statues that people make and then pray to them. Prophet Muḥammad (ṣ) always knew that there was only one God and that it was Allah (swt). He knew that it did not make sense to pray to an idol made of wood or stone, which was not able to do anything to take care of itself, let alone to help others.



Prophet Muḥammad (ṣ) would often climb up a nearby mountain and sit in a little cave called the cave of Ḥirāʾ. Sitting there alone, till late at night, he would just look at the world and think about many things, such as the universe, who created it and all the things in it. This was also where he worshiped Allah (swt).

One day, when he was 40 years old, something special happened. He was sitting in the cave of Ḥirāʾ worshiping Allah (swt). All of a sudden, he heard divine revelation. This voice belonged to the Angel Jibrāʾīl. He was the special angel that would bring messages from Allah (swt) to the Prophet (ṣ).

The first āyah revealed to Prophet Muḥammad (ṣ) was:

ٱقْرَأْ بِٱسْمِ رَبِّكَ ٱلَّذِى خَلَقَ

"Read in the name of your Lord Who created." (Sūrah 96: Verse 1)

This first revelation, or waḥy, was the first āyah of Sūrah al-ʿAlaq. Allah (swt) continued to reveal āyāt of the Qurʾān to Prophet Muḥammad (ṣ) in this way for the next 23 years. Most of the āyāt were revealed in Mecca or Medina. Sometimes, Angel Jibrāʾīl came when the Prophet (ṣ) was alone, and sometimes, when he was with other people. No one else could see or hear Angel Jibrāʾīl except Prophet Muḥammad (ṣ).

Parts within the Qurʾān

Āyah: Every verse in the Qurʾān is called an āyah. An āyah can be long or short. Each āyah was revealed for a reason. An āyah might:

- Advise or order us to do certain good things
- Tell us not to do certain bad things
- Tell us a story from the life of a Prophet
- Tell us about Allah (swt)
- Have a special message

Sūrah: A sūrah, or chapter in the Noble Qurʾān, is made up of many āyāt. A sūrah can be just a few lines long, or many pages long. There are 114 sūrahs in the Qurʾān. The first sūrah in the Qurʾān is Sūrah al-Fātiḥah, and the last sūrah is Sūrah an-Nās.

Sūrah al-Ikhlāṣ is one of the most important sūrah in the Noble Qurʾān. It teaches us lots of important things about Allah (swt):

قُلْ هُوَ اللَّهُ أَحَدٌ

اللَّهُ الصَّمَدُ

لَمْ يَلِدْ وَلَمْ يُولَدْ

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

“Say, ‘He is Allah, the One.’ Allah lives forever. He does not have parents, nor does He give birth. And there is nothing else like Him.” (Sūrah 112: Verses 1-4)

Activity 4.2: Multiple Choice

Circle the correct answer.

1. Allah (swt) spoke to Prophet Muḥammad (ṣ) through the _____.
    a. Phone
    b. Email
    c. Letter
    d. Angel Jibrāʾīl

2. People used to call Prophet Muḥammad (ṣ) _____ and _____ because he was truthful and trustworthy.
    a. Āyah; Sūrah
    b. Mecca; Medina
    c. Ṣādiq; Amīn
    d. Cave; Ḥirāʾ

3. The Prophet (ṣ) was _____ years old when the first revelation occurred.
    a. 5
    b. 22
    c. 40
    d. 77

4. A verse of the Qurʾān is called an _____.
    a. Āyah
    b. Sūrah
    c. Waḥy
    d. Ḥirāʾ

5. The first sūrah in the Qurʾān is _____.
    a. Sūrah an-Nās
    b. Sūrah al-Ikhlāṣ
    c. Sūrah al-ʿAlaq
    d. Sūrah al-Fātiḥah

CHAPTER 5:

IMĀMAH

Lesson 5.1: Imāmah

Once, in a masjid in Iraq, there was a man called ʿAmr bin ʿUbayd who told people that he did not believe we needed Imāms (ʿa). A young student of Imām Jaʿfar aṣ-Ṣādiq (ʿa), whose name was Hishām, asked ʿAmr, "If you are so sure that there is no need for an Imām (ʿa), can you please answer some of my questions?" ʿAmr agreed.

Hishām: "Do you have eyes?"

Amr: "Yes, of course I have eyes."

Hishām: "What do you use your eyes for?"

Amr: "They are to see with."

Hishām: "Do you have ears?"

Amr: "Yes, I have ears."

Hishām: "What do you use your ears for?"

Amr: "They are to hear with."

Hishām: "What about your nose, your mouth?"

Amr thought to himself, What foolish questions this boy is asking!

Hishām: "Do you have a brain?"

Amr: "Yes, I have a brain."

Hishām: "What do you use your brain for?"

ʿAmr: "The brain allows me to understand the information received by my eyes, ears, nose, and mouth."

Hishām: "Does that mean that although all of your organs (eyes, ears, nose, and mouth) are healthy, they still cannot work without the brain?"

Amr: "Yes."

Hishām: "So, if Allah (swt) has made a brain to guide the organs in your body, don't you think that Allah (swt) would leave a guide (Imām (ʿa)) for all of the people of the world?"

Amr could not reply!

The 12 Imāms (ʿa) came after our Noble Prophet Muḥammad (ṣ), as he was the last of the Prophets. Imām means leader.

We also call our 12 Imāms (ʿa) "Aʾimmah," which is the plural for Imām.

Names of the Aʾimmah (ʿa):

1st	Imām ʿAlī (ʿa)
2nd	Imām Ḥasan (ʿa)
3rd	Imām Ḥusayn (ʿa)
4th	Imām as-Sajjād Zaynul ʿĀbidīn (ʿa)
5th	Imām Muḥammad al-Bāqir (ʿa)
6th	Imām Jaʿfar aṣ-Ṣādiq (ʿa)
7th	Imām Mūsā al-Kāẓim (ʿa)
8th	Imām ʿAlī ar-Riḍā (ʿa)
9th	Imām Muḥammad at-Taqī al-Jawād (ʿa)
10th	Imām ʿAlī an-Naqī al-Hādī (ʿa)
11th	Imām Ḥasan al-ʿAskarī (ʿa)
12th	Imām Muḥammad al-Mahdī (ʿaj)

Activity 5.1: Fill in the Imāms (ʿa)

Fill in the missing Imāms (ʿa).

1. Imām ʿAlī (ʿa)
2. _____
3. _____
4. _____
5. Imām Muḥammad al-_____
6. _____
7. _____
8. _____
9. Imām Muḥammad at-_____
10. _____
11. Imām Ḥasan al-_____
12. _____

Lesson 5.2: The Living Imām (ʿaj)

Name: Muḥammad

Titles: Al-Mahdī (the guided one)

Al-Ḥujjah (proof of Allah (swt))

Al-Muntaẓar (one who awaits the orders of Allah (swt))

Al-Muntaẓir (one who is awaited)

Ṣāḥib az-Zamān (master of the time)

Al-Qāʾim (the present one)

Birthdate: Friday, 15th of Shaʿbān, 255 AH in Samarra

Father: Imām Ḥasan al-ʿAskarī (ʿa)

Mother: Narjis Khātūn

Why is our Imām (ʿaj) hidden from us?

When we say Imām (ʿaj) is in ghaybah we mean he is hidden from his followers. Many people ask why Imām al-Mahdī (ʿaj) is in ghaybah. Why did Allah (swt) conceal him from the believers? The following is one of the possible reasons for his ghaybah.

After the death of the Noble Prophet (ṣ), the Imāms (ʿa) tried their best to guide and lead the believers toward the right path. They taught true Islam and spread Islamic teachings that the Prophet (ṣ) had taught. The caliphs were jealous and afraid of the Imāms (ʿa). They prevented the Imāms (ʿa) from teaching others, kept them under very strict control, and sometimes put them in jail. Many of our Imāms (ʿa) were poisoned or imprisoned by the caliphs of their time.

To protect the 12th Imām (ʿaj), Allah (swt) placed him in ghaybah. This way the enemies could not reach him.

In the Noble Qurʾān, Allah (swt) says:

"They intend to blow out the Light of Allah (swt) with their mouths, but Allah (swt) will perfect His Light, even though the disbelievers may not like it." (37:8)

Allah (swt) hid the Imām (ʿaj) from people so that no one could hurt him. This way the Imām (ʿaj) would be safe. He would guide the people from ghaybah, without fear of being killed by the enemies.

Activity 5.2: Matching

Match each title of the 12th Imām (ʿaj) with its meaning.

The Guided One

The Proof of Allah (swt)

Master of the Time

Lesson 5.3: Awaiting the Imām (ʿaj)

All believers are eager for the coming of Imām al-Mahdī (ʿaj). They hope to be among the followers of the Imām (ʿaj). They pray that Allah (swt) will help them be among the people who help and work with the Imām (ʿaj) when he appears.

What are our duties during the ghaybah of the Imām (ʿaj)? What does it mean to wait for the Imām?

Believers need to do more than just wait silently for the Imām (ʿaj) to appear. We should be trying to prepare for his return.

The following are some things that we can do during the Imām's ghaybah.

Be Good Muslims

We can all strive to be good Muslims. Someone who is waiting for the Imām (ʿaj) to appear so that they can join him should have good akhlāq. He or she should do good deeds and be a true Muslim. The Imām (ʿaj) will welcome those people who are followers of the right path to join him in spreading truth on the earth. All those who are eager to meet the Imām (ʿaj) should prepare by doing as many good deeds as possible, and staying away from sins and bad deeds. The Imām (ʿaj) is aware of the deeds of the Muslims. When he knows they are doing good deeds, he is pleased with them. Their bad deeds trouble him. Each believer should try and do good deeds so the Imām (ʿaj) will be happy with them, and will welcome them when he appears.

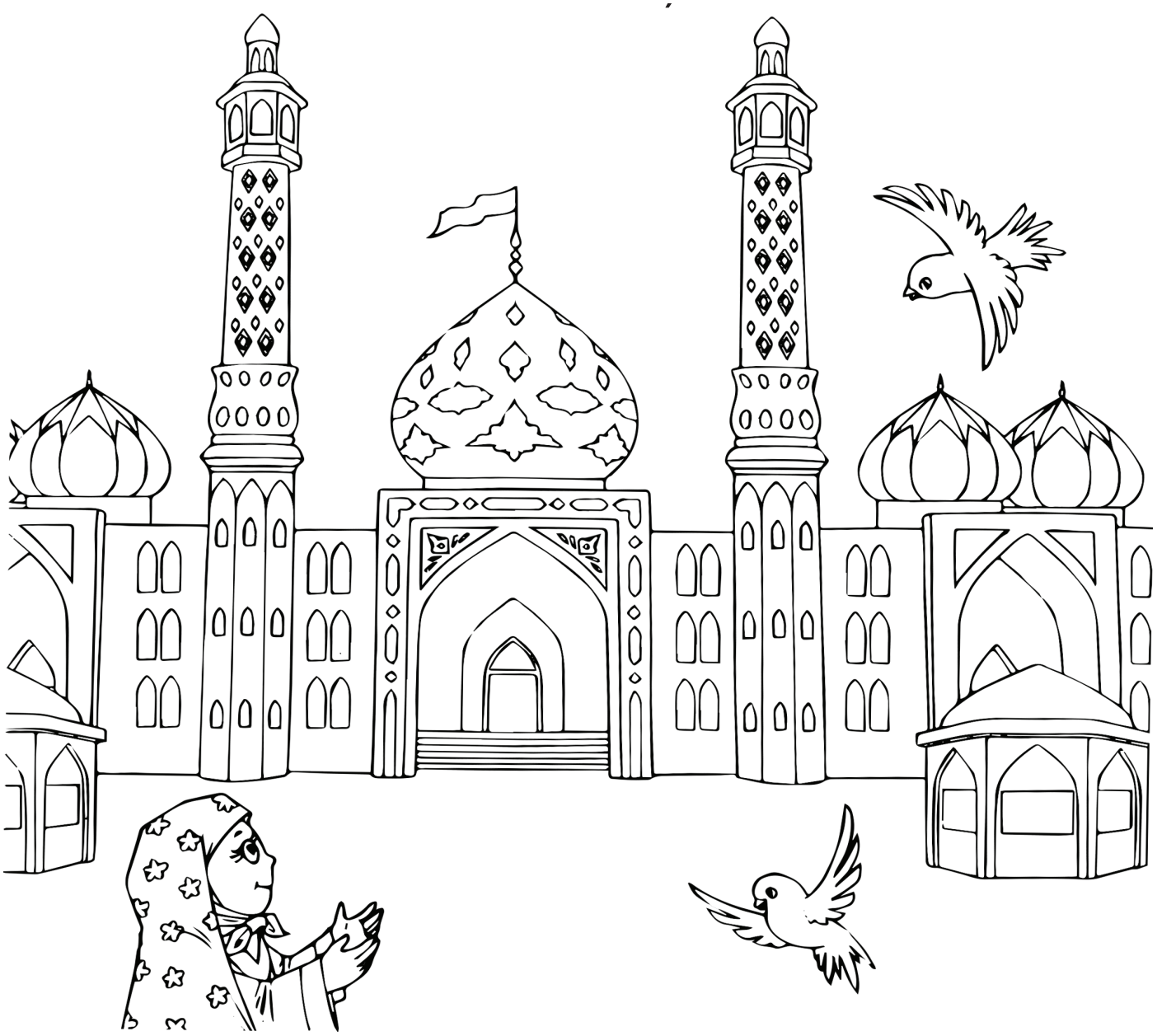
Remember Him by Reciting Duʿās and Ziyārāt

There are many things we can recite every day to show that we remember our Imām (ʿaj). Some of these are ziyārah of the 12th Imām (ʿaj), Duʿāʾ al-ʿAhd, and other longer duʿās. The least we can do is greet him daily by saying, ***"Assalāmu ʿalayka yā Imām az-Zamān (ʿaj)." This means, "Peace be upon you, O the Master of the Time."***

Activity 5.3: Coloring

Allāhumma ʿajjil li waliyyikal faraj

“O Allah (swt), make your walī (the one who is close to You) come back even sooner!”



CHAPTER 6:

QIYĀMAH

Lesson 6.1: Qiyāmah and Sins

A sin is a bad deed. Think of every single thing you do as if it is being written down. If you do a good deed, you get a reward (thawāb) like a '✔' mark, and if you do a bad deed it is a sin, like a '✘' mark. The more good we do with good intentions, the closer we will get to Allah (swt). If we do many sins, it will become more difficult to get closer to Allah (swt) over time. Even small sins are not small, because they can take us away from Allah (swt).

We must be very careful because on the Day of Judgment (Qiyāmah), we will be held accountable for all the good and bad actions that we do. Allah (swt) says in the Qurʾān,

فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۝٧ وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

Whoever has done an atom's weight of good will see it, and whoever has done an atom's weight of evil will also see it. (99:7-8)

Allah (swt) explains to us that whatever sins we do, whether big or small, in public or in secret, He knows them all. He also says He will forgive those who do tawbah (turn to Allah (swt) and ask for forgiveness) and who do not keep on repeating the sin. Once we do tawbah and stop repeating the sin, we shouldn't be hopeless in Allah (swt). We should hope that all our sins are forgiven and we can get closer to Him. We should also never do a sin with the expectation that Allah (swt) will forgive us after we do the sin.

One day, two men came to Imām Jaʿfar aṣ-Ṣādiq (ʿa), saying they wanted to perform tawbah for their sins. The first man said to the Imām (ʿa) that he had done plenty of little sins, and the second man said that he had done two very big sins.

The Imām (ʿa) told the first man to go and pick up one small pebble for each small sin that he had done. He told the second man to go and pick up two very large boulders for his two big sins. After a while the two men came back and asked the Imām (ʿa) what to do next. The Imām (ʿa) told both men to go back and put every single stone back in the same place where they had found it. The man with the boulders found it very difficult to lift them and put them back where he had found them. The man with the small stones did not know where to put the pebbles because he had so many and could not remember where he had picked them all up from.

MORAL OF THE STORY: We should never think any of our sins are small. Both big sins and small sins are bad, so we should try not to commit any sins at all.

It is important that we keep doing tawbah and asking Allah (swt) to forgive our sins; remember that He is the All-Forgiving and All-Merciful.

Activity 6.1a: Fill in the Blanks

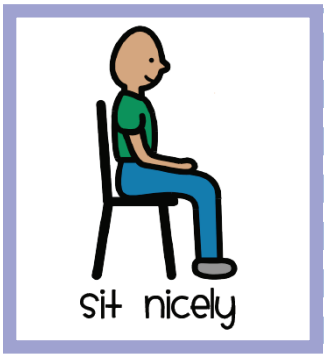
Fill in the blanks using the words in the box below.

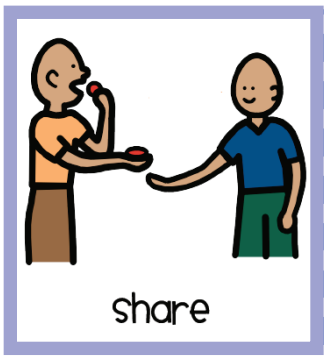
1. A _____ is what a person gets for doing a bad deed.
2. On the Day of _____, we will see the blessings or sins we have.
3. _____means turning to Allah (swt) and asking Him for forgiveness.
4. On the Day of Judgment, after people have been purified of their sins, they will go to _____.
5. _____is the All-Forgiving and All-Merciful.

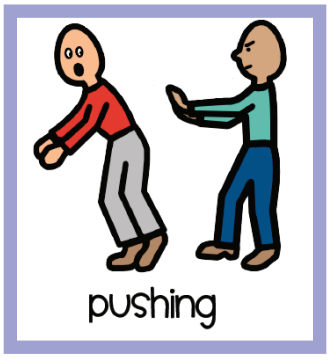
Allah (swt)	Sin	Judgment
Jannah	Tawbah	

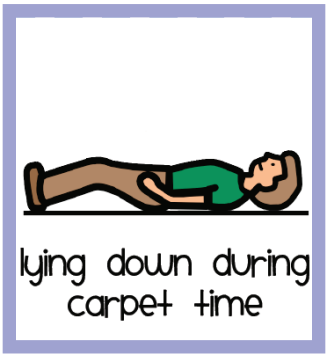
End of Unit: Good Choices & Poor Choices

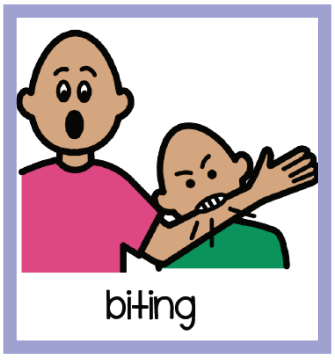
Below are pictures of different actions. Which ones are good choices and which ones are poor choices? Let your teacher know for the Good Deed Experiment.

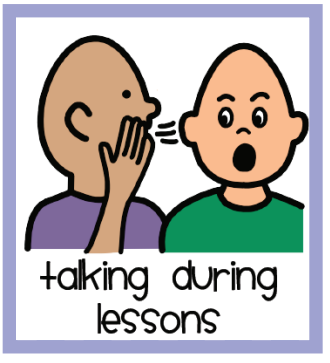


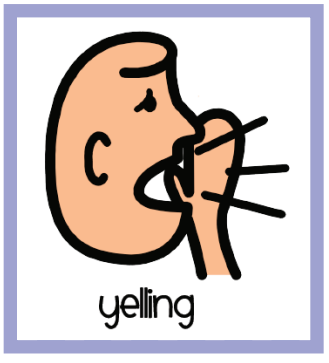












FIQH
(ISLAMIC LAWS)

CHAPTER 1:

FIQH VOCABULARY

Lesson 1.1: Fiqh Vocabulary

Actions that are:

Wājib	We must do them
Mustaḥab	It is recommended to do them. They make Allah (swt) happy and we will get extra reward
Ḥarām	We must never do them
Makrūh	We should try not to do them
Mubāḥ	We can choose whether to do them or not, and if we do them with the intention to make Allah (swt) happy, we can get rewarded.

WĀJIB

A wājib action is something you have to do. It is an action that Allah (swt) gives us thawāb (reward) for. If we do everything that is wājib with good intentions, we will get closer to Allah (swt). If we don't do them, it is a sin. Remember, Allah (swt) knows what is best for us, and He will be happy if you perform wājib actions.

IF YOU **DO** A WĀJIB ACT → YOU GET REWARDED

IF YOU **DO NOT** DO A WĀJIB ACT → IT IS A SIN

Examples of wājib acts:

Ṣalāh

Perfoming Ḥajj

Khums

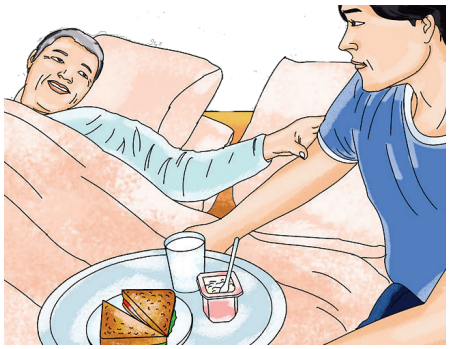
MUSTAḤAB

Mustaḥab actions are good to do because they make Allah (swt) happy, but they are not wājib. We do not have to do these actions. Remember, He knows what is best for us and, in addition, we will get extra reward!

IF YOU **DO** A MUSTAḤAB ACT → YOU GET **EXTRA** REWARD

IF YOU **DO NOT** DO A MUSTAḤAB ACT → IT IS **NOT** A SIN

Examples of mustaḥab acts:



Visiting the sick

Reciting the Noble Qurʾān

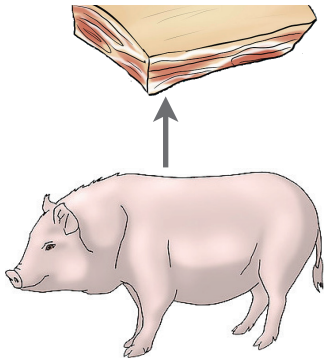
ḤARĀM

Ḥarām means forbidden and is something that we must never do. This is because Allah (swt) does not want us to do this. He knows what is best for us. If we do something ḥarām, it makes Allah (swt) unhappy.

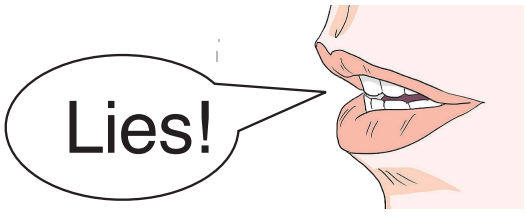
IF YOU **DO** A ḤARĀM ACT → IT IS A SIN

IF YOU **DO NOT** DO A ḤARĀM ACT → YOU GET REWARDED

Examples of ḥarām acts:



Eating pork



Telling lies

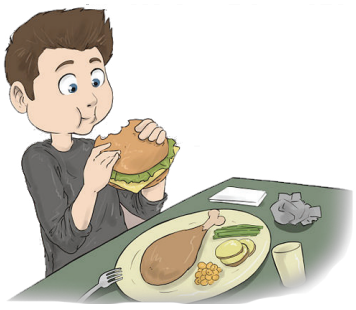
MAKRŪH

A makrūh act is something we should try not to do because it is not liked by Allah (swt). It is better for us not to do; however, it is not ḥarām.

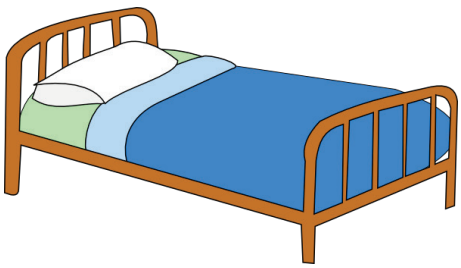
IF YOU **DO** A MAKRŪH ACT → IT IS **NOT** A SIN

IF YOU **DO NOT** DO A MAKRŪH ACT → YOU GET **EXTRA** REWARD

Examples of makrūh acts:



Eating too much



Sleeping on your stomach

Offering ṣalāh when you need to use the bathroom

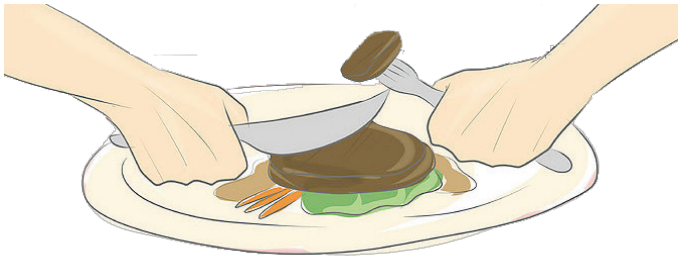
MUBĀḤ

Mubāḥ acts are those that we are allowed to do.

Tip: If you do something that is mubāḥ with the intention of making Allah (swt) happy, that mubāḥ action becomes mustaḥab. Allah (swt) loves it when all of our actions throughout the day are done to make Him happy and to get closer to Him! For example, if you eat so your body can get stronger and do good deeds, then eating becomes mustaḥab!

IF YOU **DO** A MUBĀḤ ACT	→	YOU GET **DON'T** GET REWARD
IF YOU **DO NOT** DO A MAKRŪH ACT	→	IT IS **NOT** A SIN

Examples of mubāh acts:



Eating

Playing sports

Activity 1.1a: Multiple Choice

Find the right word and circle it:

1. An act that you have to do is:
   a. mustaḥab
   b. wājib
   c. mubāḥ
   d. ḥarām
   e. makrūh

2. An act that is good to do because it makes Allah (swt) happy is:
   a. mustaḥab
   b. wājib
   c. mubāḥ
   d. ḥarām
   e. makrūh

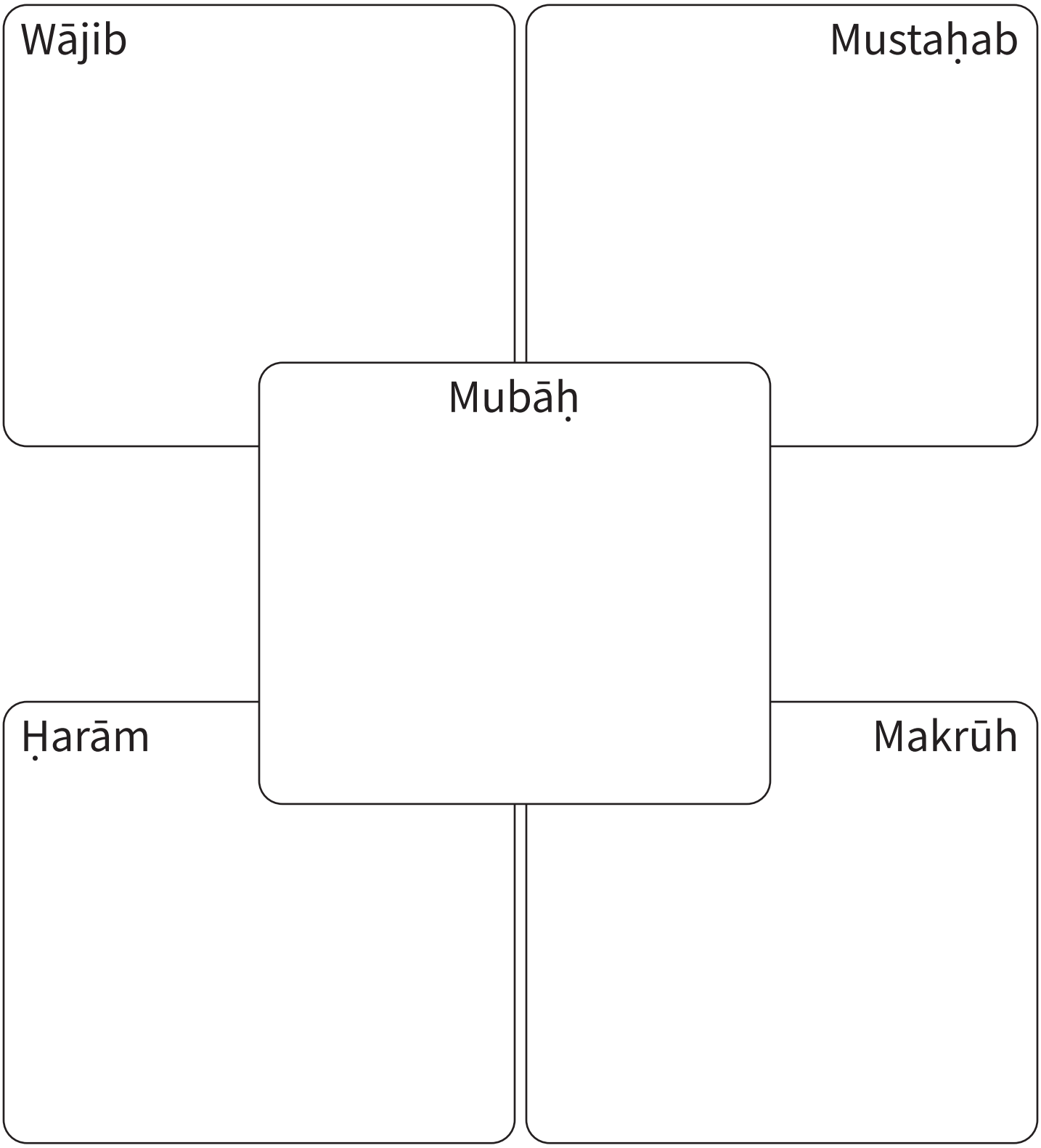
3. We should try not to do this type of action because it is not liked by Allah (swt):
   a. mustaḥab
   b. wājib
   c. mubāḥ
   d. ḥarām
   e. makrūh

4. A forbidden act is:
   a. mustaḥab
   b. wājib
   c. mubāḥ
   d. ḥarām
   e. makrūh

5. An act that we are allowed to do is:
   a. mustaḥab
   b. wājib
   c. mubāḥ
   d. ḥarām
   e. makrūh

Activity 1.1b: Drawing Examples

Draw or write an example for each.



CHAPTER 2:

ADHĀN & IQĀMAH

Lesson 2.1: Adhān & Iqāmah

It is mustaḥab to recite the adhān (the call to prayer) and iqāmah (the second call to prayer) for the five daily prayers, whether you are reciting the prayer on time or as qaḍā (late), at home or while traveling, in health or in sickness, alone or in jamāʿah.

It is especially mustaḥab to recite the adhān and iqāmah before the Fajr and Maghrib prayers.

Out of the two, the iqāmah is recommended more.

Adhān

اَللّٰهُ اَكْبَرُ

1	Allah (swt) is the greatest!	4x

اَشْهَدُ اَنْ لا اِلٰهَ إِلَّا اللّٰه

2	I know that there is no god except Allah	2x

اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُولُ اللّٰه

3	I know that Muḥammad is the Messenger of Allah	2x

اَشْهَدُ اَنَّ عَلِيًّا وَّلِيُّ اللّٰه

4	I know that ʿAlī is one who is close to Allah	2x

حَيَّ عَلَى الصَّلَاةِ

5	Hurry to ṣalāh	2x

حَيَّ عَلَى الْفَلَاحِ

6	Hurry to success	2x

حَيَّ عَلَى خَيرِ الْعَمَل

7	Hurry to the best action	2x

اَللّٰهُ اَكْبَرُ

8	Allah (swt) is the greatest!	2x

لاٰ اِلٰهَ إِلَّا اللّٰه

9	There is no god except Allah	2x

CHAPTER 3:

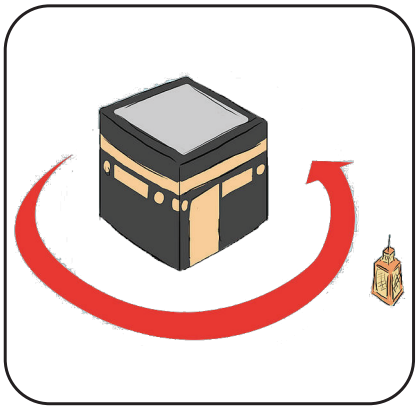
WUḌŪʾ

Lesson 3.1: Wuḍūʾ

Wuḍūʾ is a special way of washing ourselves that makes us spiritually clean. Wuḍūʾ consists of washing the face and arms, and wiping the top of the head and the two feet.

Wuḍūʾ is wājib (required) for:

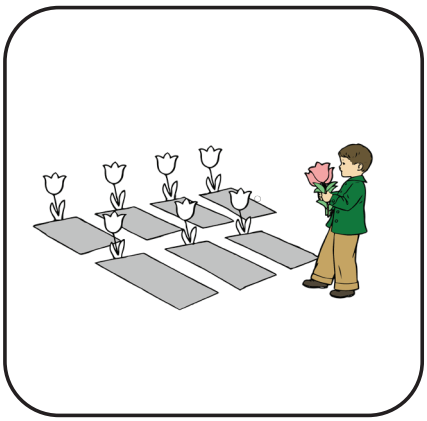
Offering ṣalāh



Wājib ṭawāf

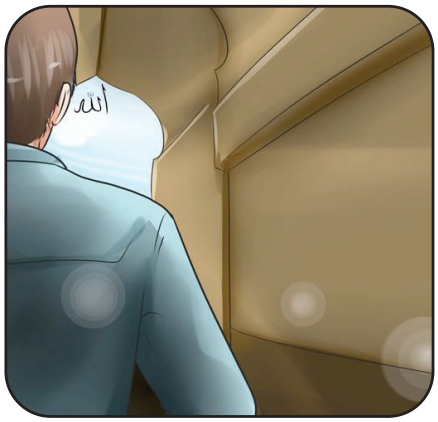
Touching the Noble Qurʾān

Wuḍūʾ is mustaḥab (recommended) for:



Visiting a graveyard

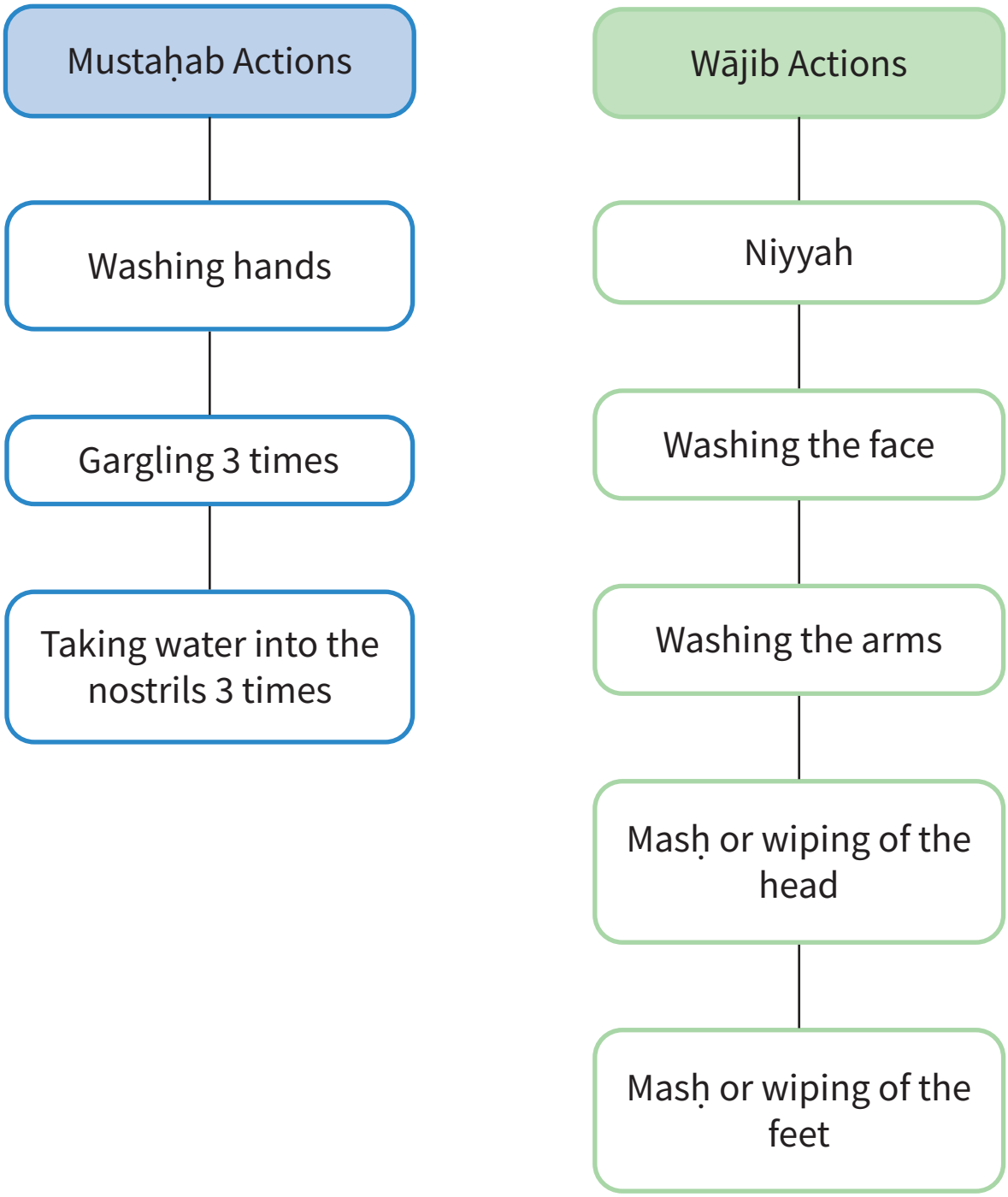
Going to sleep



Entering a masjid

HOW TO PERFORM WUḌŪʾ

Wuḍūʾ is divided into mustaḥab and wājib actions.



Step By Step Instructions of Wuḍūʾ

While performing wuḍūʾ, it is mustaḥab to recite duʿāʾ during each action.

Wājib Actions: These actions must be done, otherwise the wuḍūʾ is invalid (bāṭil).

Mustaḥab Actions: If you do these actions, you get thawāb, but if not done, your wuḍūʾ is still correct.

1. Niyyah—wājib action

The first action of wuḍūʾ is niyyah (i.e., you say what you are going to do and for whom)

I am doing wuḍūʾ to get closer to Allah (swt), qurbatan ilallāh

2. Washing hands—mustaḥab action

Wash your hands 2 times

O Lord! Make me of those who repent and purify themselves.

3. Gargling—mustaḥab action

Gargle (wash your mouth) 3 times.

O Allah (swt)! Please help me speak the truth.

4. Taking water into the nostrils 3 times—mustaḥab action

Wash your nose (take water into the nostrils) 3 times.

O Allah (swt)! Please help me to smell the fragrance of paradise.

5. Washing the face—wājib action

First, get some water in your right hand and pour it onto your forehead, where the hair grows.

You have to wash the whole length of your face, beginning from your forehead (where the hair grows) and ending at the bottom of the chin. Always start from the top of your face and go down.

To measure the width of your face that you must wash, stretch your right hand out (from your thumb to your middle finger). To make sure that the whole width has been washed, you should pass your wet hand on either side of your face. Make sure to also include the edges of your eyes, nose, and mouth.

Washing of the face once is wājib. It is mustaḥab to wash your face twice, but your wuḍūʾ becomes bāṭil (invalid) if washed more than two times. In the first wash, it is wājib for the water to cover this part of your face. You can wipe the face as many times as you need to do this, if you keep the intention of the first wash.

You can even get more water with the intention of the first wash, but if you do this, when you intend to do the second wash, don't take water more than once. The second wash is extra, you have to wash your face completely in the first wash.

O Allah (swt)! Let my face shine on the Day of Judgment.

6. Washing the arms—wājib action

The washing of the arms is from the elbow to the fingertips. First wash your right arm with your left hand, then your left arm with your right hand.

Mustaḥab manner of washing the arm:

BOYS – pour water starting from the back of the arm.

GIRLS – pour water starting from the front of the arm.

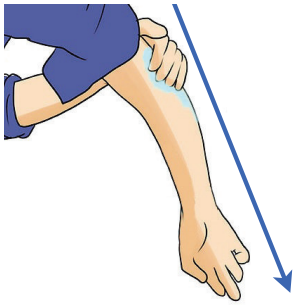
Washing of the arms once is wājib. It is mustaḥab to wash your arms twice, but wuḍūʾ becomes invalid or bāṭil if washed more than two times.

This is the same as how you count the times you wash your face. You can take water and wipe your arm as many times as you need. You can take water more than once, with the intention of the first wash, but if you do this, when you intend to do the second wash, don't take water more than once. The second wash is extra, you have to wash your arm completely in the first wash.

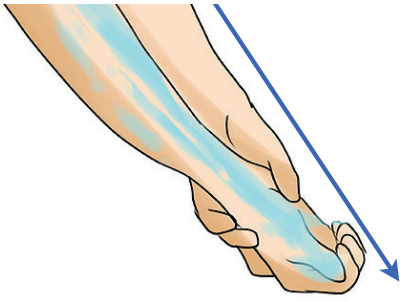
O Allah (swt)! Please give my book of deeds (aʿmāl) in my right hand.

O Allah (swt)! Please do not give my book of deeds (aʿmāl) in my left hand.

Boys



Girls

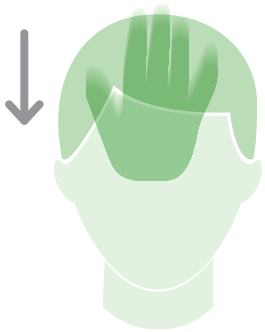


7. Masḥ (wiping) of the head—wājib action

This is done by wiping the wet fingers of your right arm that are already wet from wiping your arms from the front quarter of the head, without touching the forehead. This is because your feet should use the same water as your head when you wipe them. Make sure the part of your head that you wipe is not wet. To avoid touching your face, try to start a little bit above your forehead.

It is mustaḥab to use three fingers to do this.

O Allah (swt)! Please decrease the heat of the sun on the Day of Judgment and pour Your mercy upon me.



8. Masḥ (wiping) of the feet—wājib action

This is done by wiping the wet fingers of the right hand over the upper part of the right foot, from the tip of the toes to the ankle.

Then, the same is done with the left hand for the left foot. Do them one at a time. This is done once on each foot.

O Allah (swt)! Please help me pass the bridge of Ṣirāṭ easily and let these feet (legs) enter only good places and not bad places.

Things that make wuḍūʾ bāṭil (invalid)

- Going to the toilet, whether to pass urine or stool.
- Passing gas from the rear.
- Sleeping
- Becoming unconscious.

Wuḍūʾ Demonstration

Practice wuḍūʾ in front of your teacher. As you go through the actions, your teacher will check off the things you do correctly or incorrectly on the checklist below to help you perfect your wuḍūʾ!

Action	Method	√	×
Preparation	• Remove all barriers (socks, lotion, watch, etc.)		
Niyyah	• Intention: you have to know why you are making wuḍūʾ and for Whom • Ex: "I am making wuḍūʾ to get closer to Allah (swt), qurbatan ilallāh." • It must remain throughout the wuḍūʾ.		
Mustaḥabāt	• Washing hands • Gargling 3 times • Taking water into nostrils 3 times		
Washing the Face	• Wash your face from the top to the bottom, starting from where your hair starts to grow until the bottom of your chin. • Pour the water from the forehead • Wipe the face downward from hairline to chin • Wipe the whole width of the face		
Washing Right Arm	• Wash your right arm from the elbow to the fingertips, making sure the whole arm gets wet • Pour water above the elbow • Wipe the whole arm downward from top to bottom		
Washing Left Arm	• Wash your left arm from the elbow to the fingertips, making sure the whole arm gets wet • Pour water above the elbow • Wipe the whole arm downward from top to bottom • Close the tap before wiping your left arm for the last time		
Masḥ of the Head	• Once you have completed your left arm, do not take any additional water • Wipe with your right hand on the roots of the hair. It is recommended to wipe from the middle of the head to the front • Stop at the hairline; do not extend to the forehead		
Masḥ of the Feet	• Wipe the right foot with the right hand first, then left foot with left hand • Wipe starting from the toes and ending at the ankle		

Activity 3.1a: Complete the Sentences

Complete the sentences using the words in the box below.

1. Washing your _____ is the first mustaḥab act of wuḍūʾ.

2. The second wājib act of wuḍūʾ is washing your _____

   from the hairline to the _____.

3. You need wuḍūʾ to offer _____, do a wājib

   _____, and touch the _____.

4. When you are washing your arms, you are asking Allah (swt) to give you your

   book of deeds in your _____ hand on the Day of Judgment.

5. Going to the toilet or falling asleep makes your wuḍūʾ _____.

6. It is mustaḥab to do wuḍūʾ before you enter the _____

   or go to _____.

Sleep	Ṣalāh	Chin	Bāṭil
Right	Ṭawāf	Face	Qurʾān
Masjid	Hands		

Activity 3.1b: Art Extension

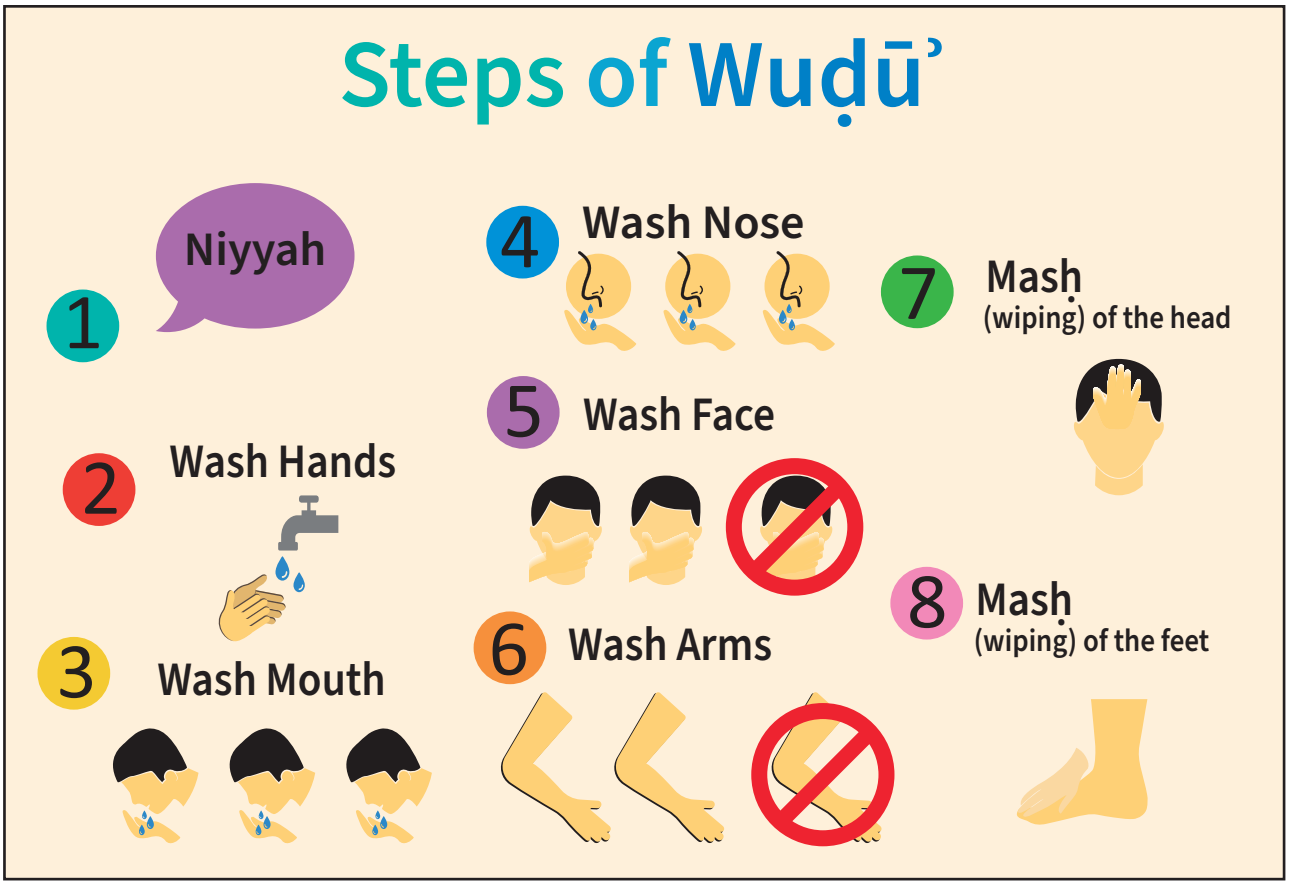
WUḌŪʾ POSTER

Materials:

- Poster board
- Markers
- Pencils
- Any other craft materials

Procedure:

1. Make a poster of the steps of wuḍūʾ. Decorate however you like, but be sure that the steps are correct and in the right order. You can also use other craft materials if you like.



CHAPTER 4:

ṢALĀH

Lesson 4.1: Actions of Ṣalāh (Boys)

1. Takbīratul Iḥrām

2. Qiyām

3. Rukūʿ

4. Qiyām

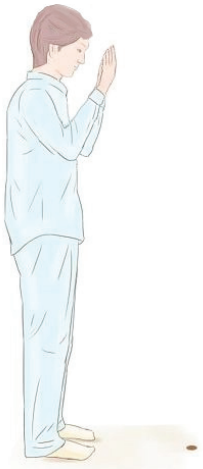
5. Sujūd/Sajdah

6. Julūs

7. Sujūd/Sajdah

8. Julūs

9. Qiyām



10. Qunūt

11. Rukūʿ

12. Qiyām

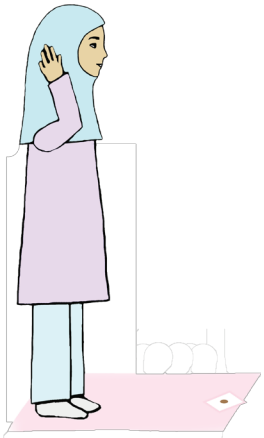
13. Sujūd/Sajdah

14. Julūs

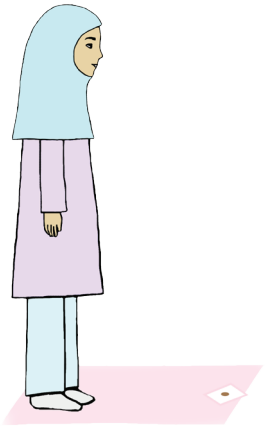
15. Sujūd/Sajdah

16. Julūs/ Tashahhud/ Salam

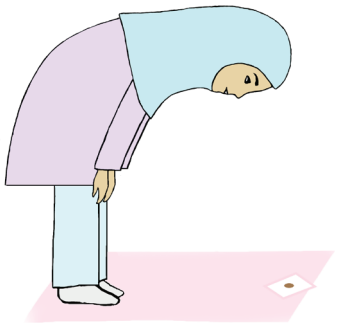
Lesson 4.1: Actions of Ṣalāh (Girls)



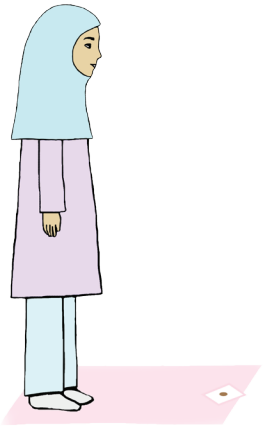
1. Takbīratul Iḥrām



2. Qiyām

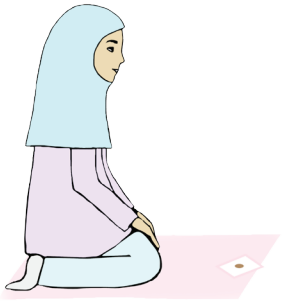


3. Rukūʿ



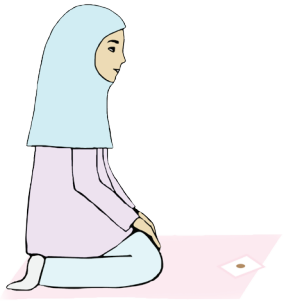
4. Qiyām

5. Sujūd/Sajdah

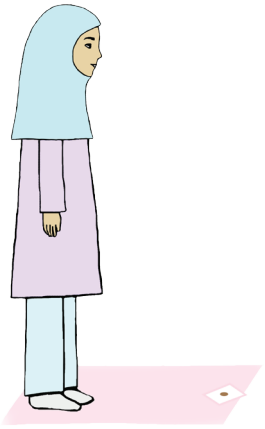


6. Julūs

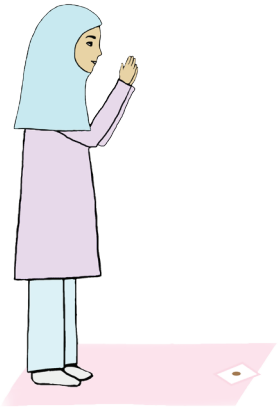
7. Sujūd/Sajdah



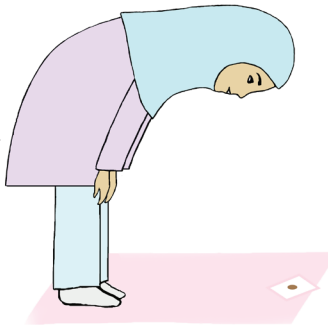
8. Julūs



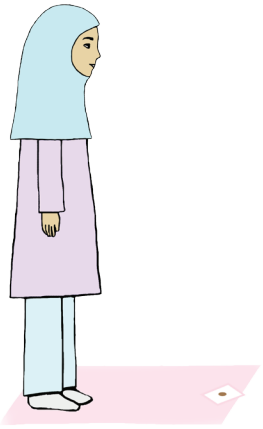
9. Qiyām



10. Qunūt

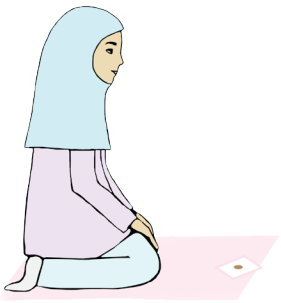


11. Rukūʿ



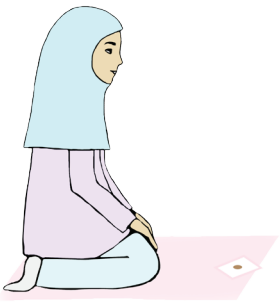
12. Qiyām

13. Sujūd/Sajdah



14. Julūs

15. Sujūd/Sajdah

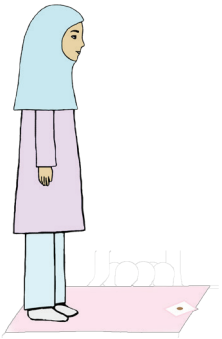


16. Julūs/ Tashahhud/ Salam

Activity 4.1a: Naming the Positions

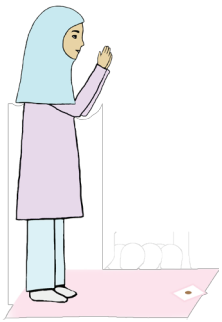
For every position of prayer, match the name with the drawing.

Qiyām



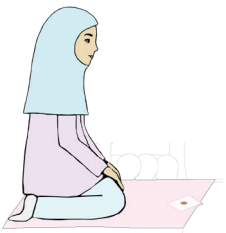
Takbīratul Iḥrām

Sujūd/Sajdah



Qunūt

Rukūʿ



Julūs/Tashahhud

Activity 4.1b: Number the Correct Order

Number the actions of ṣalāh in their correct order.

_____

_____

_____

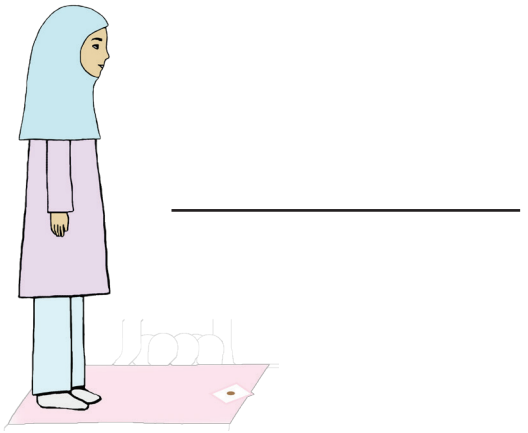
_____

_____

_____

Activity 4.1c: Positions of Ṣalāh

Write the name of the salaah position next to the correct picture.



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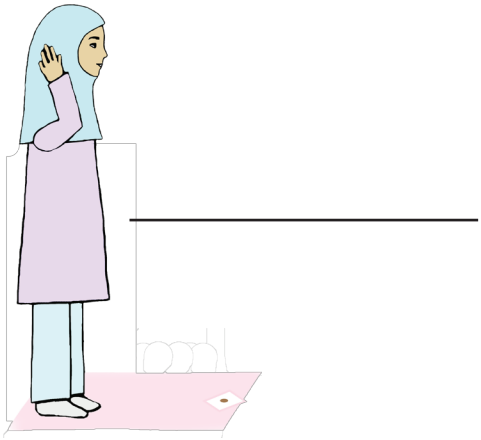

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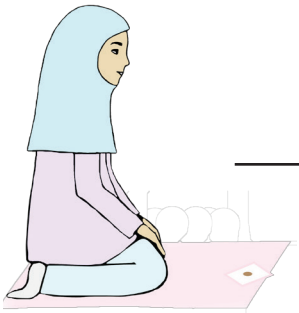

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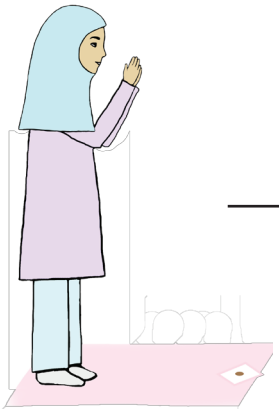

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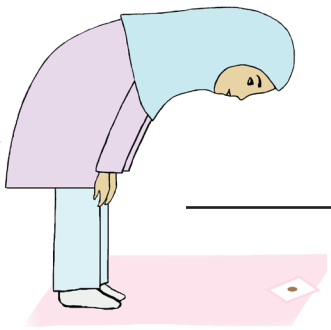


_____

Lesson 4.2: Timings of Ṣalāh

Allah (swt) says in the Noble Qurʾān:

"Establish ṣalāh, from the declining of the sun until the darkness of the night, and the morning recitation; surely the morning recitation is witnessed."

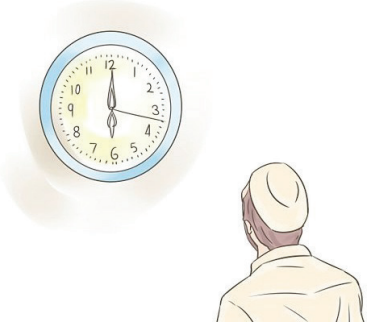
(Noble Qurʾān, 17:78)

From this verse, the Ahlul Bayt (ʿa) have guided us to understand that the timings of ṣalāh are:

The morning recitation	Time for Fajr ṣalāh
When the sun declines	Time for Ẓuhr and ʿAṣr ṣalāh
Darkness at night	Time for Maghrib and ʿIshāʾ ṣalāh

Ẓuhr + ʿAṣr ṣalāh together = Ẓuhrayn ṣalāh

Maghrib + ʿIshāʾ ṣalāh together = Maghribayn ṣalāh



Fajr ṣalāh: From true dawn until sunrise.

Ẓuhrayn ṣalāh: From midday (noon) until sunset.

Maghribayn ṣalāh: From a short time after the sun sets, when more than half the sky is dark (but there is still some redness) until the midpoint of the night (halfway between sunset and dawn).

Although Allah (swt) has given us so much time to perform our prayers, we should try to pray as soon as the time arrives for that ṣalāh (faḍīlah—the best time), because we cannot wait to thank Allah (swt) for all the wonderful things He has given us. He likes us to thank Him by offering ṣalāh.

The Time of Ṣalāh (Faḍīlah and Qaḍāʾ)

It is better to pray at the time of faḍīlah, which starts right at adhān time. At this time, the prayers are rewarded with more thawāb.

The Prophet (ṣ) has said:

The most beloved of deeds in the eyes of Allah (swt) are offering prayers at the designated times; (then) goodness and kindness towards parents; (and then) jihād in the way of Allah (swt).

When the time of a ṣalāh ends, it becomes qaḍāʾ. If you have not prayed your ṣalāh before it becomes qaḍāʾ, you will then pray with the niyyah of qaḍāʾ (rather than adā). Deliberately missing a prayer when we are bāligh is a sin, so if this happens, we should try to pray the qaḍāʾ prayer as soon as possible and ask for forgiveness.

Name of Ṣalāh	Faḍīlāh Time	Qaḍāʾ Time
Fajr	Beginning from true dawn	SUNRISE
Ẓuhr	Beginning from midday (noon time)	SUNSET
ʿAṣr	After Ẓuhr Prayer	SUNSET
Maghrib	After sunset	AROUND MIDNIGHT
ʿIshāʾ	After Maghrib Prayer	AROUND MIDNIGHT

Activity 4.2a: Write the Ṣalāh Timings

Write the timings for each ṣalāh in your area for the whole week. You can refer to http://praytime.info/

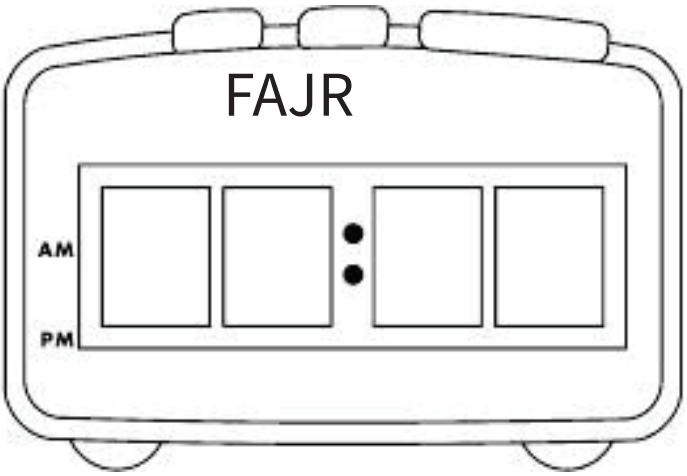
	Mon	Tue	Wed	Thurs	Fri	Sat	Sun
Fajr							
Ẓuhr & ʿAṣr							
Maghrib & ʿIshāʾ							

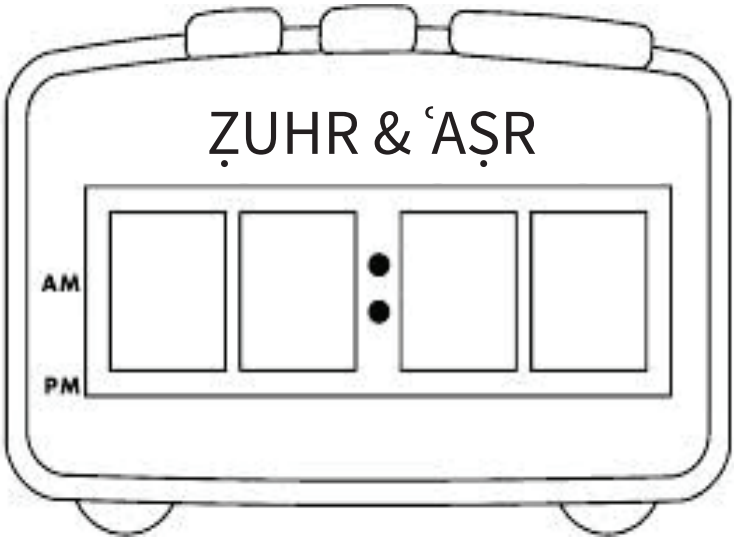
Now, write the timings when you prayed each ṣalāh during this week.

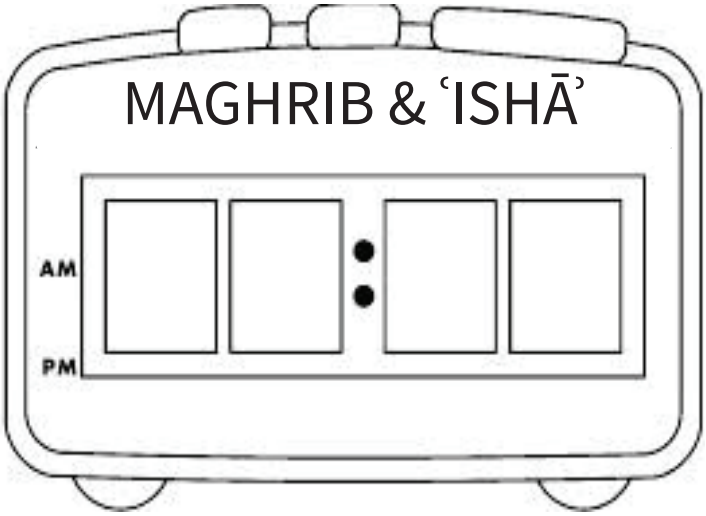
	Mon	Tue	Wed	Thurs	Fri	Sat	Sun
Fajr							
Ẓuhr & ʿAṣr							
Maghrib & ʿIshāʾ							

Activity 4.2b: Ṣalāh Timings Today

On the digital clock below, write down the time for the prayers today.







Lesson 4.3: Clothing for Ṣalāh

The following conditions must be observed for the clothes one wears when offering ṣalāh:

- The clothes must be ṭāhir (free from najāsah).
- The clothes must be mubāḥ. Mubāḥ means that you have permission to use the clothes. This means either you are the owner or you have permission to wear them.
- The clothes must not be ghaṣbī. Ghaṣbī is the opposite of mubāḥ. It means that the item is usurped—that you are using it without permission. Also, clothes bought with money from which khums has not been paid, are regarded as ghaṣbī. So a prayer offered in such clothing is bāṭil.
- The clothes must not be made from any part of a ḥarām animal. Therefore, for example, a coat made of lion's hair is not allowed to be worn in ṣalāh.

If the clothes are made from any part of a ḥalāl animal that was slaughtered in the Islamic way, then there is no problem with it at all.

If the clothes are made from a ḥalāl animal which died by itself, or was slaughtered in an un-Islamic way, then there are two rules:

1. If the clothes are made from the parts of a ḥalāl animal which had sensation (feeling) while that animal was alive (like fat, meat, skin, hide), then such clothing are not allowed in ṣalāh.
2. If the clothes are made from the parts of a ḥalāl animal which did not have sensation (feeling) while that animal was alive (like hair, horn, teeth, bone, nails), then such clothing are allowed in ṣalāh.

There are some other rules on this topic, which you will learn later. You can ask your parents if you want to know more.

FOR MEN ONLY

- The clothes should not be made of gold (whether pure or mixed). Wearing any gold is ḥarām for men at all times, not only during ṣalāh.
- The clothes should not be made of pure silk.
- Wearing pure silk is ḥarām for men at all times, not only during ṣalāh.

Activity 4.3: Fill in the Blanks

Complete the sentences using the words in the box below (the words in the box may be used more than once as an answer).

1. The clothes for ṣalāh must be _____ (free from najāsah).
2. Clothes that are used without permission are regarded as _____.
3. Wearing any _____ is ḥarām for men at all times, not only during ṣalāh.
4. _____ means that you have permission to use the clothes. Either a person is the owner of the clothes or has permission to use it.
5. The clothes must not be made from any part of a _____ animal.
6. Wearing pure _____ is ḥarām for men at all times.

Silk	Mubāḥ	Ṭāhir
Ghaṣbī	Gold	Ḥarām

Lesson 4.4: How to Offer Ṣalāh

Meaning of Ṣalāh

This is how I pray ṣalāh:

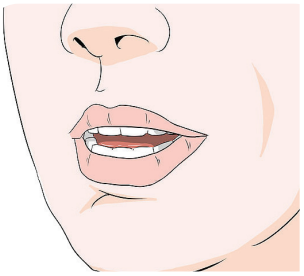
1. Niyyah

Niyyah means intention to do something. Intention is a key component of ṣalāh as well. Niyyah is important before every action, especially a wājib action. We must know what we are doing, why we are doing it, and for whom or what purpose we are doing it. Our niyyah when we pray should be for the sake of Allah (swt). The niyyah starts in the heart and can be simply thought of. We do not have to say this out loud, but we can, to help us stay focused.

Example: I am praying 3 rakaʿāt for Ṣalātul Maghrib, qurbatan ilallāh

قُرْبَةً اِلَى اللّٰه

(To become closer to Allah)



2. Takbīratul Iḥrām

This is when you raise your hands up to your ears, with your palms facing forward, and say “Allāhu Akbar.” It is as if you are pushing away everything else and only focusing on talking to Allah (swt).

اَللّٰهُ اَكْبَرُ

Allāhu Akbar

(Allah (swt) is the Greatest)

3. Qiyām

Now I stand still for qiyām, which means standing. Looking at the ground (turbah/muhr), I recite Sūrah al-Fātiḥah (al-Ḥamd) and one other sūrah from the Qurʾān.

Meaning of Sūrah al-Fātiḥah (al-Ḥamd)

Bismillāhir Raḥmānir Raḥīm I begin with the name of Allah (swt), the All-Kind, the All-Merciful.	بِسۡمِ اللَّـهِ الرَّحۡمَٰنِ الرَّحِيمِ ﴿١﴾
Alḥamdulillāhi rabbil-ʿālamīn All praise is for Allah (swt), Nurturer of the worlds.	اَلۡحَمۡدُ لِلَّـهِ رَبِّ الۡعَالَمِينَ ﴿٢﴾
Ar-raḥmānir-raḥīm The All-Kind, the All-Merciful.	اَلرَّحۡمَٰنِ الرَّحِيمِ ﴿٣﴾
Māliki yawmid-dīn He is the Owner of the Day of Judgment.	مَالِكِ يَوۡمِ الدِّينِ ﴿٤﴾
Iyyāka naʿbudu wa iyyāka nastaʿīn (O Allah), only You we worship, and from only You we seek help.	إِيَّاكَ نَعۡبُدُ وَإِيَّاكَ نَسۡتَعِينُ ﴿٥﴾
Ihdinaṣ-ṣirāṭ al-mustaqīm Keep us on the straight path,	اِهۡدِنَا الصِّرَاطَ الۡمُسۡتَقِيمَ ﴿٦﴾
Ṣirāṭal-ladhīna anʿamta ʿalayhim the path of those whom You have blessed (like the Prophets, Imāms, and shuhadāʾ),	صِرَاطَ الَّذِينَ أَنۡعَمۡتَ عَلَيۡهِمۡ
Ghayril-maghḍūbi ʿalayhim wa laḍ-ḍāllīn not those who are on the wrong path and have gone astray.	غَيۡرِالۡمَغۡضُوبِ عَلَيۡهِمۡ وَلَا الضَّآ لِّينَ ﴿٧﴾

Now, I recite any other Sūrah from the Qurʾān (e.g., Sūrah al-Ikhlāṣ).

Meaning of Sūrah al-Ikhlāṣ (Tawḥīd)

Bismillāhir Raḥmānir Raḥīm I begin with the name of Allah (swt), the All-Kind, the All-Merciful.	بِسْمِ اللَّـهِ الرَّحْمَٰنِ الرَّحِيمِ
Qul huwal-lāhu aḥad Say: He is Allah (swt), the One.	قُلْ هُوَ اللَّـهُ أَحَدٌ ﴿١﴾
Allāhuṣ-ṣamad Allah (swt) lives forever.	اَللَّـهُ الصَّمَدُ ﴿٢﴾
Lam yalid wa lam yūlad He was not born, nor will He give birth.	لَمْ يَلِدْ وَلَمْ يُولَدْ ﴿٣﴾
Wa lam ya kun-lahu kufuwan aḥad And there is nothing else like Him.	وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ ﴿٤﴾

4. Rukūʿ

I go to Rukūʿ and, looking between my feet, I recite:

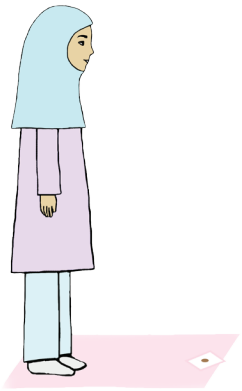
سُبْحٰنَ رَبِّيَ الْعَظِيمِ وَبِحَمْدِه

Subḥāna rabbiyal-ʿaẓīmi wa biḥamdih

(Glory and praise be to my Lord, the Supreme)

5. Qiyām

I get up from Rukūʿ for Qiyām and recite:



سَمِعَ اللّٰهُ لِمَنْ حَمِدَه

Samiʿa-llāhu liman ḥamidah

(Allah (swt) hears and accepts the praise of one who praises)

6. Sajdah

I go down into sajdah, making sure that seven parts of my body touch the ground: my forehead, two palms, two knees, and the two tips of my big toes, saying:

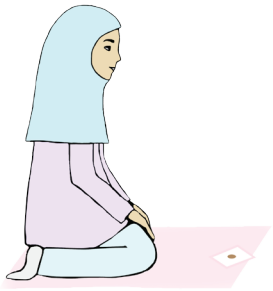
سُبْحَانَ رَبِّيَ الْاَعْلٰى وَبِحَمْدِهِ

Subḥāna rabbiyal-aʿlā wa biḥamdih

(Glory and praise be to my Lord, the High)

7. Julūs

I sit back up from sajdah and looking at my lap, I say:



اَسْتَغْفِرُ اللهَ رَبِّي وَ اَتُوْبُ اِلَيْهِ

Astaghfirullāha rabbī wa atūbu ilayh

(I seek forgiveness from Allah (swt), my Lord, and I return to Him)

8. Second Sajdah

I go down into sajdah, making sure that seven parts of my body touch the ground: my forehead, two palms, two knees, and the two tips of my big toes, saying:

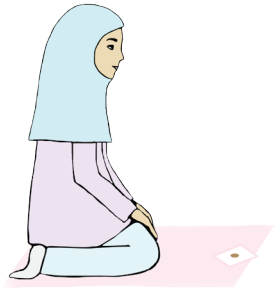
سُبْحَانَ رَبِّيَ الْاَعْلٰى وَبِحَمْدِهِ

Subḥāna rabbiyal-aʿlā wa biḥamdih

(Glory and praise be to my Lord, the High)

9. Julūs

I get up from sajdah and، looking at my lap, I say:



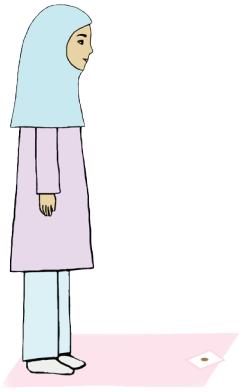
اَللّٰهُ اَكْبَرُ

Allāhu Akbar

(Allah (swt) is the Greatest)

10. Standing for Qiyām of the 2nd Rakʿah

Now, I stand up for the qiyām of the 2nd rakʿah. As I am standing up, I say:



بِحَوْلِ اللهِ وَ قُـوَّتِهِ أَقُومُ وَ أَقْـعُدُ

Biḥawlillāhi wa quwwatihi aqūmu wa aqʿud

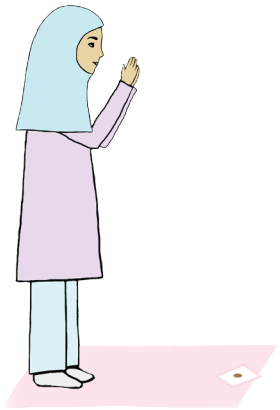
(I stand and sit with the help and strength of Allah)

11. Qiyām of the 2nd rakʿah

I stand up for qiyām and recite Sūrah al-Ḥamd and Sūrah al-Ikhlāṣ (or any other sūrah).

12. Qunūt

I raise my hands for qunūt and recite a duʿāʾ (below is an example):



رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَّ فِي الْاٰخِرَةِ حَسَنَةً وَّ قِنَا عَذَابَ النَّارِ

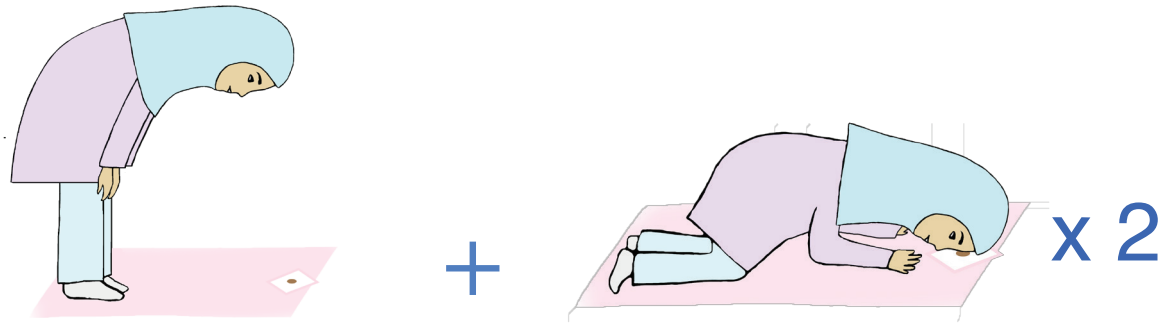
اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِ مُحَمَّدٍ

Rabbanā ātinā fid-dunyā ḥasanah wa fil ākhirati ḥasanah wa qinā ʿadhāban-nār. Allāhumma ṣalli ʿalā Muḥammad wa āli Muḥammad.

(Our Lord, give us good in this world and good in the Hereafter, and save us from the punishment of the fire. O Allah (swt), send blessings on Muḥammad and the family of Muḥammad.)

13. Rukūʿ and Two Sujūd (just like in the first rakʿah)

I now go into rukūʿ, stand up, then do my two sajdahs, reciting the same dhikrs in each position as I did in the first rakʿah.



14. Tashahhud

When I sit for julūs or tashahhud after the second sajdah, I say:

اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ
وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُوْلُهُ
اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِ مُحَمَّدٍ

Ashhadu an-lā ilāha illallāhu waḥdahu lā sharīka lah, wa ashhadu anna Muḥammadan ʿabduhu wa rasūluh. Allāhumma ṣalli ʿalā Muḥammad wa āli Muḥammad.

(I bear witness that there is no god except Allah (swt), the One, with no partner to Him, and I bear witness that Muḥammad is His servant and Messenger. O Allah (swt), send blessings on Muḥammad and the family of Muḥammad.)

15. Qiyām

After tashahhud, I stand for qiyām of the 3rd rakʿah. I recite Tasbīḥāt al-Arbaʿah 3 times:

سُبْحَانَ اللّٰهِ وَ الْحَمْدُ لِلّٰهِ وَ لَا اِلٰهَ اِلَّا اللّٰهُ وَ اللّٰهُ اَكْبَرُ

Subḥānallāhi, walḥamdulillāhi, wa lā ilāha illallāhu, wallāhu akbar

(Glory be to Allah; all praise is for Allah; there is no god except Allah; and Allah (swt) is the Greatest)

If this is a 3 rakʿah prayer, like Ṣalātul Maghrib, this was the last qiyām. I finish my third and final rakʿah of Maghrib ṣalāh with :

- Rukūʿ
- Qiyām
- Two sujūd
- Then go to the Last Julūs/Tashahhud

16. Last Julūs or Tashahhud

When I sit for the last julūs I say:

اَللّٰهُ اَكْبَرُ

Allāhu Akbar

(Allah (swt) is the Greatest)

اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ
وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُوْلُهُ
اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِ مُحَمَّدٍ

Ashhadu an-lā ilāha illallāhu waḥdahu lā sharīka lah, wa ashhadu anna Muḥammadan ʿabduhu wa rasūluh. Allāhumma ṣalli ʿalā Muḥammad wa āli Muḥammad.

(I know that there is no god except Allah (swt), the One, with no partner to Him, and I know that Muḥammad is His servant and Messenger. O Allah (swt), send blessings on Muḥammad and the family of Muḥammad.)

17. Salām

And then recite the salām:

اَلسَّلَامُ عَلَيْكَ اَيُّهَا النَّبِيُّ وَ رَحْمَةُ اللّٰهِ وَ بَرَكَاتُهُ اَلسَّلَامُ عَلَيْنَا وَ عَلٰى عِبَادِ اللّٰهِ الصَّالِحِيْنَ
اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَتُ اللّٰهِ وَ بَرَكَاتُهُ

As-salāmu ʿalayka ayyuhan-nabiyyu wa raḥmatul-lāhi wa barakātuh. As-salāmu ʿalaynā wa ʿalā ʿibādil-lāhiṣ-ṣāliḥīn. As-salāmu ʿalaykum wa raḥmatul-lāhi wa barakātuh.

(Peace be upon you, O Prophet, and Allah's mercy and His blessing [be upon you]. Peace be upon us and upon the righteous servants of Allah (swt). Peace be upon you all, and Allah's mercy and blessings [be upon you].)

Activity 4.4a: Questions about Ṣalāh

Answer the following questions about how to offer ṣalāh.

1. What action do you do in the second rakʿah before going into rukūʿ?

_____

2. What sūrah is recited first in the first 2 rakaʿāt of ṣalāh?

_____

3. What is your intention to do something called?

_____

4. What do you recite in the 3rd and last rakʿah of ṣalāh, instead of sūrahs?

_____

5. What should you look at while in qiyām position?

_____

6. What do you say in Takbīratul Iḥrām?

_____

7. How many times do you do sajdah in one rakʿah?

_____

8. What does “qurbatan ilallāh” mean?

_____

Activity 4.4b: Correct Meanings

Mark the correct meaning of each āyah.

1. Bismillāhir Raḥmānir Raḥīm

- ○ I begin with the name of Allah (swt), the All-Kind, the All-Merciful
- ○ Say: He is Allah (swt), the One.

2. Qul huwallāhu aḥad

- ○ And there is no one comparable to Him.
- ○ Say: He is Allah (swt), the One.

3. Allāhuṣ-ṣamad

- ○ Allah (swt) lives forever
- ○ He was not born, nor will He give birth

4. Lam yalid wa lam yūlad

- ○ And there is no one comparable to Him.
- ○ He was not born, nor will He give birth

5. Wa lam yakun-lahu kufuwan aḥad

- ○ He does not have parents and He does not give birth
- ○ And there is nothing else like Him.

CHAPTER 5:

ṢAWM (FASTING)

Lesson 5.1: Fasting & The Month of Ramaḍān

The month of Ramaḍān has been chosen by Allah (swt) as the month of raḥmah (mercy) and tawbah (forgiveness). In this month, Allah (swt) showers His believers with a lot of blessings. Allah (swt) is always ready to forgive our mistakes, but the month of Ramaḍān is a special time for us to focus on becoming better. By fasting and other acts of worship, Muslims can become closer to Allah (swt) more during this month than in any other month.

Fasting is wājib for the whole month of Ramaḍān, every year, for every Muslim who is bāligh and able to fast. For people who are not allowed to fast, like people that are very sick or very old, it is important that they do not fast. Allah (swt) has made it wājib to take care of their health first because He knows best. The most important thing is to obey Allah (swt). When He wants us to fast, we should fast, when He wants us not to fast, we should not. We will get good deeds for obeying Him.

Ṣawm = fasting = not eating or drinking from Fajr until Maghrib time (the time after sunset).

During the fast, it is ḥarām to intentionally (on purpose):

1. Eat
2. Drink
3. Vomit
4. Put your head under water (some scholars say it is not ḥarām, only makrūh)

These are just some of the things that are ḥarām to do while fasting from the time of Fajr until the time of Mahgrib.

Allah (swt) says in the Noble Qurʾān:

"O you who believe, ṣawm is what Allah (swt) knows is best for you so that you may become pious (good Muslims)." (2:183)

SUḤŪR: Suḥūr is the time we eat before beginning our fast.

IFṬĀR: Iftār is the time when we break our fast and eat.

The month of Ramaḍān is the holiest month in the Islamic calendar.

Amongst the blessings of this month are:

1. The Noble Qurʾān
2. The Night of Qadr

In this month, every action, whether good or bad, is worth more.

So, reciting the Noble Qurʾān is good at all times, but more so in this month!

Lying is ḥarām at all times, but more so in this month!

However, ṣawm does not mean just staying hungry and thirsty throughout the day, but also to do what is wājib and stay away from ḥarām things as well.

The Month of Ramaḍān

The month of Ramaḍān is a very special month for Muslims. It is a month of fasting and prayers, a month of worship and sacrifice, and a month of mercy and purification. Fasting during the day and praying at night is not easy, but it helps us become stronger in our faith. It helps us become closer to Allah (swt) and stay away from bad thoughts and deeds. It is a month where we can get rid of all of our sins and start afresh.

Shahr Ramaḍān is also important because it is the month in which the Noble Qurʾān was revealed. It was sent to guide us and, during this month, Muslims try to recite as much of it as possible. So let us see what the Noble Qurʾān and the ḥādīth have to say about this very special month.

The Noble Qurʾān says:

The Qurʾān was sent down in the month of Ramaḍān. It is a guidance for everyone. It has clear signs and tells us what is right and wrong. So, everyone should spend this month fasting. Allah (swt) wants to make things easy for you, not difficult. And He wants you to fast for the entire month and praise and thank Allah (swt) for guiding you.

(Paraphrase of Noble Qurʾān, 2:185)

Some ḥādīth on Shahr Ramaḍān

Noble Prophet (ṣ): The month of Ramaḍān burns sins and mistakes just like fire burns wood.

Imām Jaʿfar aṣ-Ṣādiq (ʿa): The day of your fast should not be like other ordinary days. When you fast, all your senses — eyes, ears, tongues, hands, and feet — must fast with you."

(Al-Kāfī, Vol. 4, P. 87, Ḥadīth #1)

Activity 5.1: Fill in the Blanks

Fill in the blanks and write the correct answers to the following questions.

1. In this month, both good and bad deeds are worth _____.

2. Does ṣawm mean just staying hungry and thirsty? Ṣawm means:

   _____

   _____.

3. Between which times of the day do we keep fast? We fast from:

   _____.

4. In which month is it wājib to fast? It is wājib to fast in the month of:

   _____.

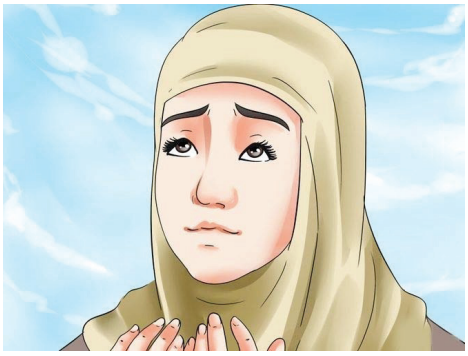
5. What are the two main blessings of this month?

   A: _____

   B: _____

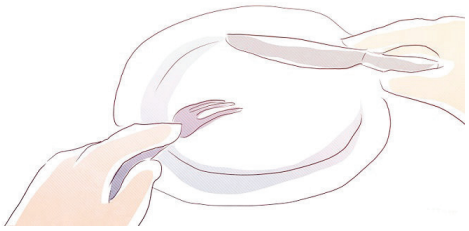
Lesson 5.2: Benefits of Fasting

There are many benefits to fasting. In this lesson, we will look at seven of these benefits.

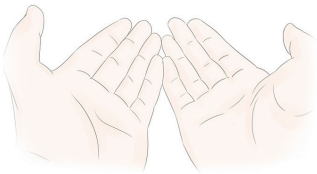


1. Fasting brings us closer to Allah (swt). When we sacrifice our food and drink, we will find ourselves in hardship. Going through hardship for the sake of Allah (swt) brings us closer to Him. As a result, when we break our fasts, Allah (swt) will be very pleased with us, and our duʿāʾs at that time will be accepted.

2. Fasting teaches us patience. We all need food and water to survive. To deny ourselves food and water requires a lot of strength and patience. So when we fast for a whole month in Ramaḍān, we build up a lot of patience. As a result, the next time we forget our lunch boxes at home, it won't matter because not only will we have patience, but we will also be used to not eating during lunch time.



3. Fasting helps us know how it feels to be poor and helps us to stand up against those people that cause poverty. There are so many poor people in the world today who are suffering from hunger because they do not have enough money to buy food. By fasting ourselves, we will know how hard it is for these poor people, and we will stand up against those people that are creating this injustice. At least, we can break our fasts with a nice dinner; they cannot. As a result, fasting encourages us to help others who are less fortunate than us.



4. Fasting brings about thankfulness to Allah (swt). Many times, we forget about all the blessings Allah (swt) has given us. We take everything for granted. For example, in a normal day, we go through breakfast, lunch, and dinner without a thought toward where it came from. But, by fasting, we learn the value of something as simple as a glass of water. This helps us to be thankful for the favors and blessings of Allah (swt).

5. Fasting strengthens our self-control. We already mentioned how fasting will increase our patience. For example, if we are fasting, we will not give in to our desire to eat no matter how hungry we are. Fasting will also bring about self-control in other things. For example, the next time we feel angry at someone, we will be able to control ourselves and act in a positive way. This self-control will help us stay away from other disliked deeds as well.

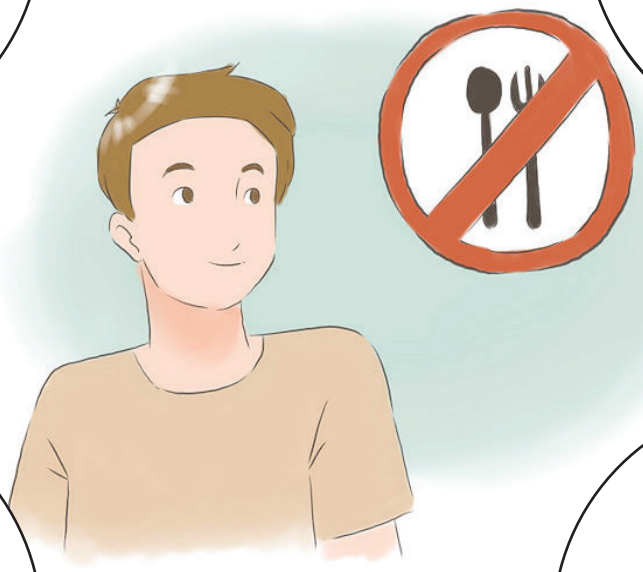
6. Fasting breaks our pride. No matter how much wealth we have, or how high our position in life is, every Muslim has to fast in the month of Ramaḍān. In this way, we are similar to all of the Muslims around the world. We all depend on Allah (swt) to provide for us.

7. Prophet Muḥammad (ṣ) has said, “Fast so you stay healthy.” Let us think of our stomachs as a machine that works non-stop. We have three meals each day— breakfast, lunch, and dinner—and, in between, we have snacks. Now if we fast, then at least our stomachs will get some rest. If practiced properly, fasting can lead to better health.

Let us pray to Allah (swt) to bless us all during the blessed month of Ramaḍān. May He accept our fasts, our prayers, and our good deeds. May He forgive us for our wrongdoings and guide us in our lives.

Activity 5.2: Write the Benefits of Fasting

In each bubble, write down one of the benefits of fasting.



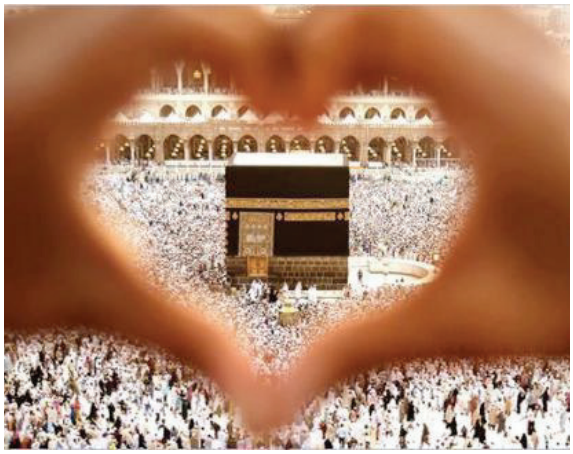
CHAPTER 6:

ḤAJJ

Lesson 6.1: Ḥajj

Our Noble Prophet (ṣ) has said:

Go for Ḥajj, you will become rich.



In the ḥadīth above, what do you think the Prophet (ṣ) means by "you will become rich?"

In this ḥadīth, the Prophet (ṣ) means two things by "you will become rich." The first is that Allah (swt) will give you barakah—blessings—in the wealth that you have. This means even though you may not gain more wealth, you will have more blessings in the wealth that you do have. It also means you will be spiritually rich.

Ḥajj is a wājib act that has to be performed once in a lifetime for those who meet the necessary conditions. When a person makes an intention for Ḥajj, he or she has to be careful not to include any other reasons in his intention. The niyyah has to be solely to get closer to Allah (swt) (i.e., qurbatan ilallāh.)

One who goes for Ḥajj or ʿUmrah gets millions of rewards and benefits at every step. The reward for Ḥajj and ʿUmrah is Paradise and forgiveness for every sin. Ḥajj and ʿUmrah both take away poverty and sins just like sandpaper cleans away the rust from iron. Any money spent for Ḥajj will be rewarded with a thousand times that amount.

Conditions for Ḥajj

However, there are certain conditions that have to be met before Ḥajj becomes wājib on an individual; they must be:

- Bāligh: reaching adulthood
- ʿĀqil: being sane and sound of mind
- Istitāʿah: being healthy and having enough money for Ḥajj

WĀJIBĀT OF ḤAJJ

ʿUmrah at-Tamattuʿ Performed any time of the year between 1st Shawwāl and 8th Dhul Ḥijjah	Ḥajj at-Tamattuʿ Performed from 9th to 13th Dhul Ḥijjah
Niyyah, Iḥrām, & Talbīyah	Niyyah, Iḥrām, & Talbīyah
Ṭawāf of Kaʿbah	Staying in ʿArafah
Ṣalāh of Ṭawāf	Staying in Muzdalifah
Saʿī	Staying in Mina on the 10th, 11th, & 12th of Dhul Ḥijjah
Taqṣīr	Stoning of Shayṭāns in Minā
	Sacrifice of Animal (Qurbānī)
	Ḥalaq/Taqṣīr
	Ṭawāf of Ḥajj & its ṣalāh
	Saʿī
	Ṭawāfun Nisāʾ & its ṣalāh

Activity 6.1: Multiple Choice

Choose the best answer

1. Ḥajj is a wājib act, which has to be performed _____ in a lifetime.
   a. As many times as possible
   b. Once
   c. Twice

2. ʻĀqil means _____.
   a. Being sane and sound of mind
   b. Very old
   c. A smart person

3. Ḥajj at-Tamattuʻ is performed from the 9th to 13th of the month of _____.
   a. Ramaḍān
   b. Muḥarram
   c. Dhūl Ḥijjah

4. Istitāʿah means _____.
   a. Walking around the Kaʿbah
   b. Being healthy and having enough money
   c. Going to Ḥajj

CHAPTER 7:

A CLOSER LOOK AT THE REST OF THE FURŪʿ AD-DĪN

Lesson 7.1: Zakāt and Khums

ZAKĀT = GIVING CHARITY ON CERTAIN ITEMS

KHUMS = GIVING AWAY 1/5 OF YOUR SAVINGS EVERY YEAR

One day, a servant came to the door of Sayyidah Fāṭimah (ʿa). The servant stood there smiling. From behind her door, Sayyidah Fāṭimah (ʿa) saw the servant and thought he was smiling because he had been freed.

She asked, "Are you happy because you have been set free?"

He replied, "Yes, O great lady, but that's not why I'm smiling."

"Then why are you smiling?" she asked.

He requested, "Please give me permission so that I can explain. There was an old man who was asking for charity in the masjid, and Rasūlullāh sent him to you. You gave him your necklace as charity (ṣadaqah) and he returned to the masjid to sell your necklace so that he could buy food, clothes, and his necessities. My former owner, ʿAmmār, bought the necklace for 20 dinars and 200 dirhams. In addition, he gave the old man clothes, a horse, and food. The old man became very happy. He made duʿāʾ for you and left the masjid. Then, ʿAmmār took the necklace, put some perfume on it, wrapped it in a piece of cloth, and gave it to me. He said to me, 'I have now given you to Sayyidah Fāṭimah (ʿa). Take this necklace to her and serve her in any way she needs.'"

Sayyidah Fāṭimah (ʿa) replied, "But I freed you in the way of Allah (swt). You are no longer a servant."

He replied with a smile, "That's why I'm smiling. What a blessed necklace! It fed a hungry man; it gave clothes to a needy man; it freed a servant; and at the end, it returned back to its owner."

The servant never forgot that day and told that story to everyone he met.

(Bishārat al-Muṣṭafā)

Moral: Sometimes, we think that by giving charity, our wealth decreases, but Allah (swt) has promised that if we give anything in His way, He will increase our wealth, as we can see in this story. Although we may not see our wealth increase in this direct way, the wealth that we have becomes blessed when we give in the way of Allah (swt).

Zakāt and khums are wājib charities, but the charity in the story was a mustaḥab charity. Zakāt, khums, and mustaḥab charities all have many blessings and rewards.

The Noble Prophet (ṣ) said: Charity increases one's wealth, so give charity so that Allah (swt) can be merciful towards you.

Activity 7.1: Writing Prompt

Can you think of a time when you gave charity and were surprised by the results? Write about it below!

Lesson 7.2: Jihād

JIHĀD = TO STRUGGLE FOR THE SAKE OF ALLAH

Jihādul Aṣghar = The Smaller Jihād

Jihādul Akbar =The Greater Jihād

Jihādul Aṣghar is defending against oppression or fighting under the instructions of the Imām.

Jihādul Akbar is when you struggle to do the right thing. It is when you do not do something that you really want to do because you know it is wrong.

The Prophet (ṣ) had dispatched an army out to fight against the enemies. When the army was coming back from the war, they were very proud of their victory. The Prophet (ṣ) then said to them, “Good job on completing the smaller jihād! However, the greater jihād still remains.”

Surprised by what the Prophet (ṣ) had just said, they asked, “O Prophet of Allah (swt), what is the greater jihād?”

The Prophet replied, “The greater jihād is the jihād with your own nafs (self).”

Every time we face a test or it is difficult to do the right thing, but we do it anyways for the sake of Allah (swt), we are doing the greater jihād. When we do what is wājib, like fast or pray five times a day, we are doing the greater jihād. When we stay away from sins, such as using bad language or watching ḥarām movies and tv shows, we are doing the greater jihād. Struggling to overcome these tests brings us closer to Allah (swt), and it is the most important thing to do.

Activity 7.2: Habit Tracking

Jihādul Akbar is about struggling to do the right thing, even when it's difficult for the sake of Allah (swt). When we are trying to fix bad habits and build new ones, it's good to start small. Pick a bad habit that you want to get rid of and try not to do that act for a week. Track your progress in the chart below!

For the next week, I will try to get rid of my bad habit of:

_____

_____

_____

Date	I did not do it, alḥamdulillāh!	I did it today, astaghfirullāh.	How many times did I do it?

Lesson 7.3: Amr bil Maʿrūf & Nahy ʿanil Munkar

AMR BIL MAʿRŪF = INVITING PEOPLE TOWARDS GOOD

NAHY ʿANIL MUNKAR = STOPPING PEOPLE FROM DOING BAD

The 7th and 8th of the Furūʿ ad-Dīn are amr bil maʿrūf and nahy ʿanil munkar.

These are very important in Islam.

The Noble Prophet (ṣ) has said:

There will be a group of people on the Day of Judgment that are not Prophets nor martyrs, but people will wish that they could be from this group because of their high status near Allah (swt). They are the ones who would invite people to do what Allah (swt) loves (amr bil maʿrūf), and discourage and stop people from doing what Allah (swt) does not like (nahy ʿanil munkar).

(Mustadrak al-Wasāʾil, Vol. 12, P. 182)

Remember the golden rules of amr bil maʿrūf and nahy ʿanil munkar!

Knowledge

You know what is right and wrong in this situation.

Have a good niyyah (intention)

Your intention should be to help someone become closer to Allah (swt).

Ikhlāṣ (sincerity)

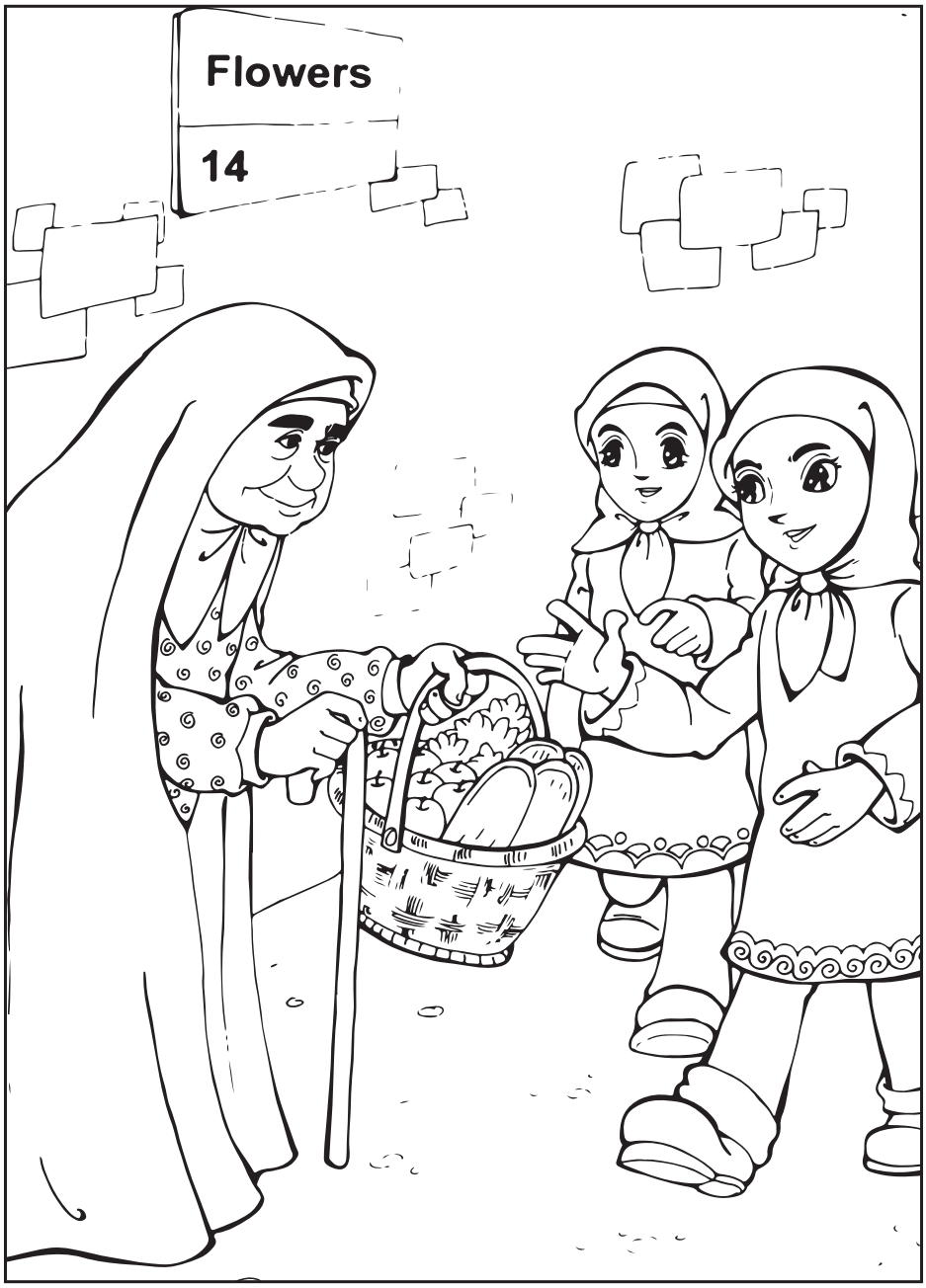
You should only try to guide that person to get closer to Allah (swt) and not to make him look bad or hurt his feelings.

Outcome

We should only say something if we think it'll help the person. If we know they will get upset, or move further away from Islam, then it is better not to say anything to them, and pray for them.

Activity 7.3a: Qurʾān Connection 1

RUSHING TO DO GOOD DEEDS



So be quick to do good deeds

Sūrah al-Māʾidah, Verse 48 (5:48)

﴿فَاسْتَبِقُوا الْخَيْرَاتِ﴾

Fastabiqul-khayrāt

Activity 7.3b: Qurʾān Connection 2

NOT HELPING EACH OTHER DO BAD DEEDS

And do not help one another in doing sins and bad actions

Sūrah al-Maʾidah, Verse 2 (5:2)

﴿وَ لَا تَعَاوَنُوا عَلَى الْإِثْمِ وَ الْعُدْوَانِ﴾

Wa lā taʿāwanū ʿalal-ithmi wal ʿudwān

Activity 7.3c: Scenarios

Your teacher will give you one of the following scenarios. Follow your teacher's instructions on what to do next.

1	You are on the phone with your friend and you hear her lie to her mom and say that she did all of her homework, but you know she still has more to do.This might become a habit if you do not say something. How will you do nahy ʿanil munkar?
2	You are at the Islamic Center, and it is time for prayer. Your friend keeps talking to you. How will you do amr bil maʿrūf?
3	You and your friend are playing a game. Your friend's little brother wants to play, too, but your friend tells him to "Get lost!" He starts crying. This isn't the first time your friend is so mean to him. How will you do nahy ʿanil munkar?
4	It is the month of Ramaḍān, and it is wājib for your older sister to fast this year. When your parents are not around, she tells you that she is going to go drink some juice because your parents won't find out. How will you do amr bil maʿrūf?
5	You're playing a game of soccer at recess and someone says they don't want to let one of your classmates play. How will you do nahy ʿanil munkar?
6	Ṣalāh time is almost over and your brother is watching his favorite TV show and will miss prayer again. How will you do amr bil maʿrūf?

Lesson 7.4: Tawallī and Tabarrī

TAWALLĪ = LOVING AND FOLLOWING THE 14 MAʿṢŪMĪN, THEIR TRUE FOLLOWERS, AND THEIR TEACHINGS

TABARRĪ = STAYING AWAY FROM THE ENEMIES OF THE AHLUL BAYT (ʿA)

Ḥakam ibn ʿUthaybah said, "One day, I was sitting with Imām al-Bāqir (ʿa) in a room full of people. All of a sudden, an old man who was leaning on his staff stood at the door and said, 'May the peace and blessings of Allah (swt) be upon you, son of Rasūlullāh (ʿa).' Imām al-Bāqir (ʿa) replied, 'Wa ʿalaykum salām wa raḥmatullāhī wa barakātuh.'

The old man then faced everyone else and said 'Salām' to them as well and waited until everyone replied. Then, he again faced the Imām (ʿa) and said, 'O son of Rasūlullāh (ʿa), please seat me next to you. I swear by Allah (swt) that I love you and all those who love you. And I swear by Allah (swt) that I'm an enemy of those who are your enemies. I swear to Allah (swt) that I obey what you say is ḥalāl and avoid what you say is ḥarām, and I am always waiting to obey your commands. May I be sacrificed for you. I have a question. Is there any hope for me to enter Heaven?'

Imām al-Bāqir (ʿa) waved toward him and said, 'Come forward, come forward!' He sat the old man next to him and said, 'O (respected) elderly man, let me tell you a story. One day, a man came to my father, Imām as-Sajjād (ʿa), and asked the same question. My father said, 'If you die with the flame of tawallī, or love of the Ahlul Bayt (ʿa), and enmity toward the enemies of the Ahlul Bayt (ʿa) in your heart, Allah (swt) will welcome you into the highest levels of Heaven.'

The man's eyes widened with surprise, and he asked, 'What did you say Abā Jaʿfar?' The Imām (ʿa) repeated his words. The old man said, 'Allāhu Akbar! O Abā Jaʿfar, if I die with tawallī and tabarrī, I will be with you in the highest levels of Jannah?' He then burst into tears, and everyone around him also began to cry. Imām al-Bāqir (ʿa) gently wiped the tears off of the old man's face. The old man took hold of the Imām's (ʿa) hand and kissed it and wiped his hands over his eyes, face, and heart. Very pleased with the answer he had gotten, he asked for permission to leave. As the old man left, Imām al-Bāqir (ʿa) told the people who were sitting around him, 'If anyone wants to see a man who will be in Heaven, look at this old man.'"

(Al-Kāfī, Vol. 8)

As you can see, one of the most important things a Muslim needs to have in order to enter Heaven is tawallī and tabarrī.

Activity 7.4: Multiple Choice

Answer the questions below.

1. Tabarrī means to:
   a. Love the Ahlul Bayt (ʿa) and follow their teachings
   b. Hate the Ahlul Bayt (ʿa)
   c. Stay away from the enemies of the Ahlul Bayt (ʿa)
   d. Struggle in the way of Allah

2. Tawallī means to:
   a. Love and follow the 14 Maʿṣūmīn, their true followers, and their teachings
   b. Hate the Ahlul Bayt (ʿa)
   c. Stay away from the enemies of the Ahlul Bayt (ʿa)
   d. Struggle in the way of Allah

3. The Imām (ʿa) told the man that if he practices tawallī and tabarrī, he will...
   a. Enter the lowest levels of Hell
   b. Enter the highest levels of Heaven
   c. Have more rizq from Allah
   d. Not be a Muslim

4. Which of the following is an example of tawallī?
   a. Committing a sin
   b. Playing video games
   c. Saying salām to the Imāms (ʿa)
   d. Going to school

5. Which of the following is an example of tabarrī?
   a. Being friends with the Ahlul Bayt (ʿa)
   b. Not being friends with the enemies of the Ahlul Bayt (ʿa)
   c. Saying salām to the Imāms (ʿa)
   d. Reciting Qurʾān

CHAPTER 8:

ḤIJĀB

Lesson 8.1: Ḥijāb

We know that the best way to get closer to Allah (swt) is to do what he has commanded us to do. This is our taklīf. Taklīf means "responsibility from Allah (swt) for human beings." For example, doing ṣalāh is a taklīf from Allah (swt), which means it is our responsibility to do, and it will make us closer to Him.

Having taklīf from Allah (swt) is an honor for us because:

- Allah (swt) considers you important enough to be given responsibility.
- This responsibility is given by Allah (swt), and everything that He gives is precious.
- By performing this responsibility, you can get closer to Allah (swt) and become a better person.

One of our responsibilities, or taklīf, is to observe the Islamic dress code, and interact with others, especially the opposite gender, in an Islamic way. Ḥijāb is one form of ḥayāʿ, or modesty, but it is not the only way we are supposed to be modest.

Imagine the way that the Prophet (ṣ) interacted with people. How do you think he interacted with them? Similarly, How do you think Sayyidah Faṭimah (ʿa) interacted with others?

Our purpose is to get closer to Allah (swt) and reach Jannah, and to do so, we have to strengthen qualities like ḥayāʿ.

Read this story about a girl who began wearing ḥijāb:

Salāmun ʿalaykum! My name is Masumah, and I am 12 years old. When I was about to turn 9 on my Islamic birthday, which is on the 17th of Rajab, I began to wear ḥijāb. I knew I had to, but it seemed so difficult, and I was scared what my friends at school would say. The first day I wore ḥijāb was the day my class was going on a field trip to a theme park. I had worn it before to the masjid, but it was the first day I was wearing it around most of my friends at school. I was really worried because it was a hot day, and wearing the ḥijāb would make it even hotter.

I walked onto the bus and felt like everyone was staring at me, even though I now know that they were not. When we got off the bus, as I walked into the park and prayed to Allah (swt) for courage, I felt stronger with each step.

I remembered that my Mom once told me that Allah (swt) says, "If you take one step toward Me, I will take 10 steps toward you."

Suddenly, I felt the strength to begin wearing ḥijāb because I knew that Allah (swt) would take care of me.

All of a sudden, I heard thunder and, out of nowhere, it started pouring. It rained so hard that they closed the roller coasters! Everyone started running to find cover so that they would not get drenched. I couldn't believe my eyes! One of the boys from my class who was running by shouted, 'You're so lucky! You are wearing something on your head to protect you from the rain!"

I said alḥamdulillāh quietly to myself and smiled.

MAḤRAM AND NON-MAḤRAM

Our own close relatives (like siblings) are called our maḥrams in Islam. Members of the opposite gender who are not related to us are called "non-maḥram." Some examples of maḥrams are your parents, siblings, and parents' siblings. Non-maḥrams include cousins and family friends. You can refer to your marjaʿs laws for the list of your maḥrams, and we will also go over it in later grades.

RULES OF INTERACTING

Rule	Maḥram	Non-maḥram
Being uncovered	Allowed (except private areas)	Not allowed (except face and hands)
Physical contact (e.g., high fives, hugs, handshakes, etc.)	Allowed	Not allowed
Look at each other freely	Allowed	Not allowed
Joking around	Allowed	Need to be careful (more details to follow)
Be alone together	Allowed	Better to avoid if possible

For both men and women, we should be careful about how we interact with the opposite gender. We are not supposed to be friends with the opposite gender in Islam. Friends are people who we share secrets and private thoughts with. This is not the same as an acquaintance, who we may interact with daily, but do not share our deeper thoughts.

Think out loud: How might we tell a non-Muslim of the opposite gender that we can't give them a high-five?

RULES OF COVERING

Allah (swt) knows it is best for us, because He is the All-Wise. He has given us guidelines for every area of our lives, including what to wear, as this will help us get closer to Him. For the girl who has reached her age of responsibility (which is 9 years of age), Islam tells us that it is wājib for her to cover all parts of the body except for the face and hands upto the wrist. The same needs to be covered during ṣalāh, except the feet can be uncovered if there are no non-maḥrams present.

For girls, we list some general guidelines below:

1. What should I avoid?
   - Anything that would be considered as a zīnah (beauty) on it. For example, wearing a ḥijāb with a shiny necklace would not be okay.
   - Clothes that are very shiny or attract a lot of attention are not okay
   - Tight clothing that shows the shape of the body
2. What is okay to wear?
   - Respectful and pleasant clothes are fine, and we should remain clean
   - Long, loose shirts, loose pants
   - Ḥijābs should be long enough to cover the chest
   - For boys, it is important to dress in a way that is proper and neat. We must carry ourselves with dignity, the way the Prophet (ṣ) and Ahlul Bayt (ʿa) did.

Remember that we learned about Jihādul Akbar, the greater jihād. Allah (swt) will reward us for doing our responsibility, even if it is difficult. Observing ḥijāb and keeping ḥayāʾ can sometimes feel difficult, like on a hot summer day, but remember that Allah (swt) is the All-Wise and He knows what is best for us.

Boys, remember that girls are your sisters in Islam! As they take this courageous step of starting to wear ḥijāb, remember to support and pray for them!

Activity 8.1a: Write a Letter

Write a letter to a girl who is about to be bāligh, encouraging her to wear ḥijāb. Remember to be supportive and positive!

Activity 8.1b: Art Extension

MAKE YOUR OWN ḤIJĀB

Materials:

- Ḥijāb (girls) or kūfī (boys)
- Fabric Paint
- Paint brushes
- Water
- Markers
- Paper towels

Procedure:

1. Bring a plain white ḥijāb or kūfī from home.
2. Using fabric paint or markers, decorate the ḥijāb or kūfī however you like.

CHAPTER 9:

TAQLĪD

Lesson 9.1: Taqlīd

In every area of life, we need advice from experts. For example, if we are sick, we go to a doctor. If we need some help, we might go to our parents or teachers. Similarly, when we do not know the rules about something in Islam, we must ask an expert.

This expert is called a mujtahid. Following the mujtahid's laws is called taqlīd.

You cannot do taqlīd of someone for the Uṣūl ad-Dīn because you must understand the Uṣūl ad-Dīn through thinking and believing in your heart. For example, for Tawḥīd, or the belief in one God, a mujtahid cannot tell you to believe in one God. This has to come from your own understanding and heart. However, for the Furūʿ ad-Dīn, like ṣalāh and how you should pray, you should follow an expert's rulings.

Mujtahid: an expert in Islamic laws

Muqallid: someone who does taqlīd of a mujtahid

Many of you girls will be becoming bālighas this year. Be sure to ask your parents or a scholar to help you pick a mujtahid!

I DO TAQLĪD OF:

_____

Activity 9.1: Multiple Choice

Circle the correct answer.

1. Taqlīd means _____.
   a. Following Islamic laws according to a Muslim
   b. Following Islamic laws according to a mujtahid
   c. Following Islamic laws according to a muqallid

2. Taqlīd should be done in the area of _____.
   a. Uṣūl ad-Dīn
   b. Akhlāq
   c. Furūʿ ad-Dīn

3. A muqallid is a person who _____.
   a. Follows a mujtahid
   b. Is an expert in Islamic law
   c. Is a good Muslim

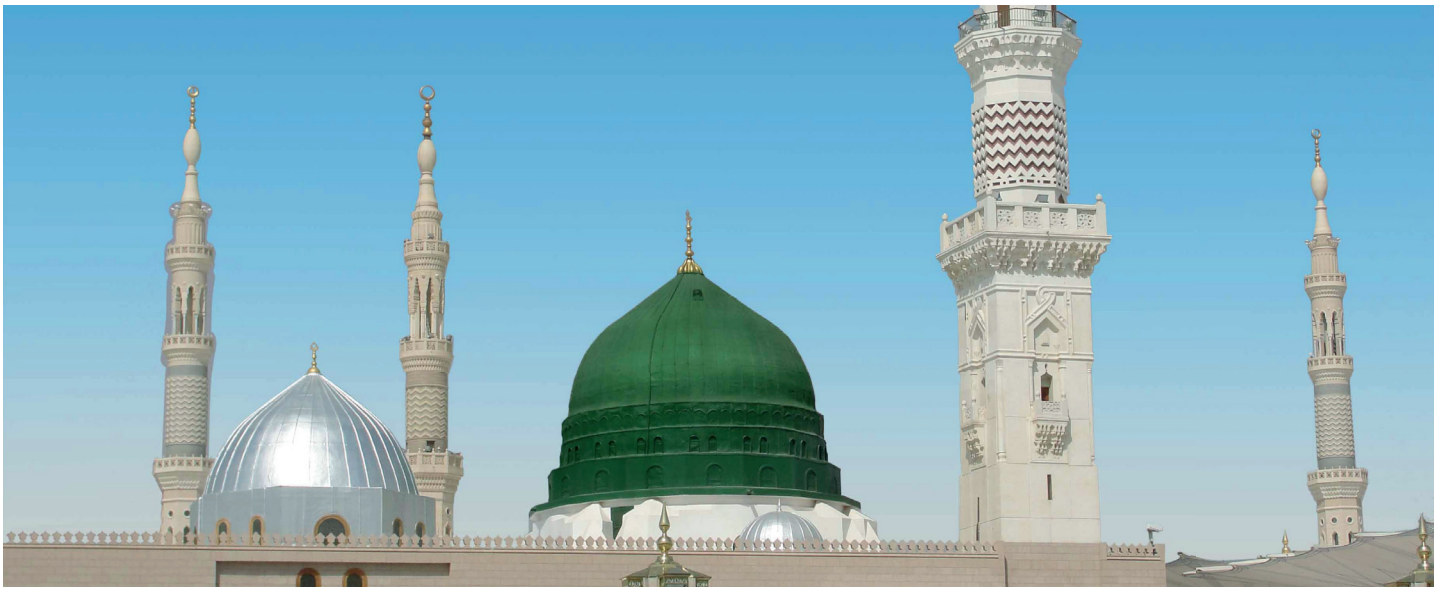
4. Taqlīd is _____ for every bāligh male and female.
   a. Ḥarām
   b. Wājib
   c. Mustaḥab

HISTORY & ISLAMIC KNOWLEDGE

CHAPTER 1:

THE 14 MAʿṢŪMĪN

Lesson 1.1: Prophet Muḥammad (ṣ)



One day, Ahmad's Baba and Mama shared some exciting news with him.

"Ahmad, guess what? We are going on a very special trip, inshāʾAllāh!" Baba said.

"Yes," Mama said, "we are going to visit the 14 Maʿsūmīn!"

"The 14 Maʿṣūmīn?" Ahmad asked. "Can you remind me who they are?"

"The fourteen Maʿsūmīn are our role models. They are Prophet Muḥammad (ṣ), Sayyidah Fāṭimah (ʿa), and the twelve Imāms (ʿa)!" Mama said.

"But how are we going to visit them?" asked Ahmad. "Didn't Prophet Muḥammad (ṣ) die?"

"We visit them by going to the places they are buried," replied Baba. "Prophet Muḥammad (ṣ) is buried in the city of Medina."

"Was he born there, too?" asked Ahmad.

"No, he was born in the city of Mecca on the 17th of Rabīʿ al-Awwal , during the year of the elephant."

"What's the year of the elephant?" asked Ahmad.

"During the year he was born, an evil man named Abraha wanted to destroy the Kaʿbah. He marched towards Mecca along with an army of elephants to ruin the Kaʿbah, but before he was able to do so, Allah (swt) sent birds to drop pebbles on the elephants, stopping them from destroying the Kaʿbah!"

"Woah!" Ahmad was amazed. An evil man stopped by a flock of birds! He thought that was incredible. "Tell me more about Prophet Muḥammad (ṣ)!" he said.

Mama told him, "Prophet Muḥammad's mother's name was Āminah. She was a great woman. His father, ʿAbdullāh, passed away before he was born. For the first five years of his life, he was raised by a nurse named Ḥalīma. He was then returned to his mother, but she passed away when he was only six years old. His grandfather, ʿAbdul Muṭṭalib, took care of him for some time. After his grandfather passed away, his uncle, Abū Ṭālib, and his uncle's wife, Fāṭimah bint* Asad took care of him. They were just like his parents! Do you want to hear a story about Prophet Muḥammad (ṣ) from his childhood?"

"Yes!" Ahmad replied eagerly, "Please tell me!"

*Daughter of

Storytime 1.1: The Little General

Heavenly Children Book 1: Prophet Muḥammad (ṣ)

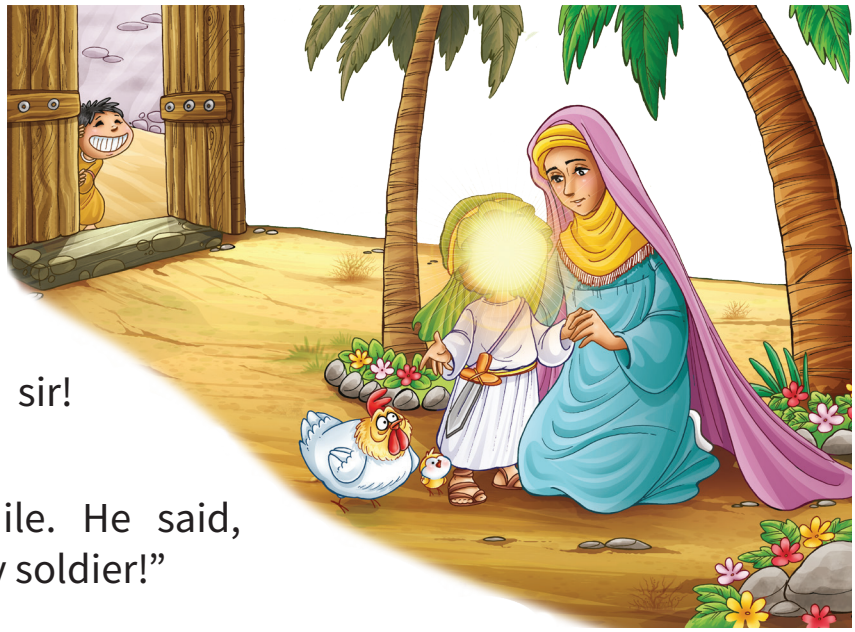
The hot sun shone brightly through the window as Fāṭimah bint Asad finished her morning tasks. She looked out the window and admired the tall palm trees filled with clusters of delicious dates. However, one date tree caught her eye — it was an old tree that had become dry and shriveled up. No juicy dates hung from its worn branches.

Suddenly, laughter from the yard caught her attention. She looked over at the children playing.

Little Muḥammad (ṣ) shouted, “March!” and all the other children answered, “Yes, sir!”

Every time he gave a command, the kids would cheerfully follow along. Just then, she heard Muḥammad (ṣ) tell his friends, “Wait, my dear soldiers, let me run inside and get some water!”

As Muḥammad (ṣ) entered, Fāṭimah bint Asad could see he was very excited. She gave him a loving kiss on the forehead as he asked, “Mother, may I please have some water? My soldiers are thirsty!” He was always very polite.



Fāṭimah replied playfully, “Yes, sir! Right away!”

This made Muḥammad (ṣ) smile. He said, “You’re my mom! You can’t be my soldier!”

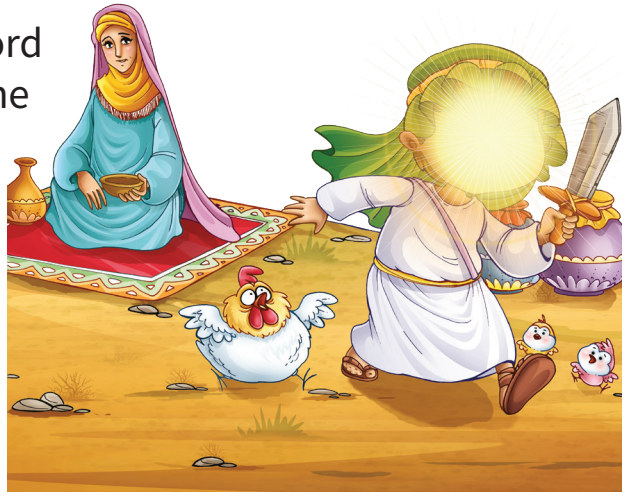
Fāṭimah bint Asad poured some water into a bowl and said, “If I cannot be your soldier, I can at least be your supporter, right?”

Muḥammad (ṣ) looked at his mother as he took the water and smiled.

“My supporter? Yes, that’s a great idea!” They both laughed heartily.

Muḥammad (ṣ) picked up his wooden sword and the water. Just like a real, brave general, he declared, “I must go outside and help my soldiers get ready to protect the truth!”

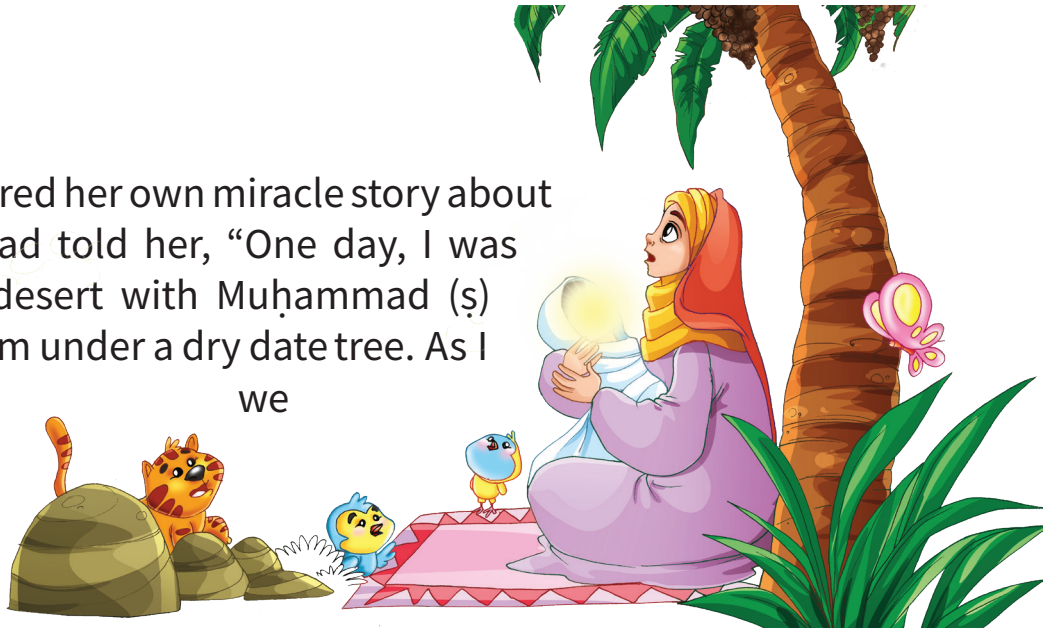
As he ran out the door, he struck the dry date tree in the yard. Fāṭimah’s eyes widened as the dry date tree suddenly began turning green, and big, luscious dates began to fill its branches!



Fāṭimah quickly walked towards the date tree and picked a date from it. She looked at it in wonder and tasted the date. Her eyes lit up! What a delicious date! It was better than any date she had ever tasted!

This wasn't the first time she had witnessed a miracle from Muḥammad (ṣ). Every time it was a wonderful surprise. She knew there was something very special about this boy. Being around him always strengthened her belief in Allah (swt) and gave her energy!

As she looked at the tree, she remembered how Muḥammad (ṣ) had lost his real mother at the young age of six. She thought to herself, I'm so blessed to raise Muḥammad (ṣ) in my home! Even though she had children of her own, Muḥammad (ṣ) was extra special. His foster mother, Ḥalīma, had also told Fāṭimah bint Asad about all the wonderful blessings and miracles that Muḥammad (ṣ) had brought to her home, even as an infant.



In fact, Ḥalīma had shared her own miracle story about a date tree. Ḥalīma had told her, "One day, I was passing through the desert with Muḥammad (ṣ) and stopped to feed him under a dry date tree. As I finished feeding him, we both fell asleep. When I woke up, I looked up and saw the most amazing sight! The tree behind us had become green again and was full of dates!"

Another time, Ḥalīma was outside with Muḥammad (ṣ), tending to the sheep, when one of the baby sheep fell and broke its leg. Muḥammad (ṣ) carefully walked over and gently touched the sheep's leg. She was shocked to see the leg instantly heal right before her eyes!

Suddenly, Muḥammad (ṣ) walked back inside and started calling out, “Mother! Mother!”

Fāṭimah turned towards him and hugged him lovingly as she said, “May my father and mother be sacrificed for you*, my son. How can I help you?”

Muḥammad (ṣ) replied, “My dearest mother, my soldiers need more energy. Can you please give me some dates so that I may feed my hungry soldiers?”

Fāṭimah’s eyes filled with tears as she kissed Muḥammad’s divine head and held him tighter.

She replied, “Yes, sir!” and then quickly grabbed a basket and filled it with dates from the very tree Muḥammad (ṣ) had just brought back to life.

Fāṭimah followed Muḥammad (ṣ) as he ran outside to his friends and handed out the dates. She raised her hands up and, filled with emotion, asked Allah (swt) to bless her with a child who could be Muḥammad’s assistant and supporter in his divine purpose. We know her duʿāʾ was answered many years later, when she gave birth to Imām ʿAlī (ʿa), who became Prophet Muḥammad’s loyal partner, supporter, and successor!

As Fāṭimah looked out at the children, she smiled contentedly and quietly walked back inside. Before entering the house, she turned back to look at the renewed date tree one more time. It seemed to outshine all the other trees, almost as if it felt honored at the very touch of young Muḥammad (ṣ).

Biḥār al-Anwār, Vol. 15, P. 340

This certifies that _____ was born on the _____th of _____ in the year of the _____. In this year, _____ wanted to destroy the _____. He marched with an army of elephants, but before he could destroy it, Allah (swt) sent a flock of _____ who threw _____ at them.

Mother's Name: _____

Father's Name: _____

His father died before he was _____. His mother died when he was only _____ years old. For the first years of his life, he was raised by _____. His uncle, _____, and aunt, _____ bint _____, took care of him after his grandfather died. We can visit his shrine in the city of _____, where he is buried.

I, _____, certify that I am learning about you, beloved Rasūlullāh (ṣ), and want you to be my shafīʿ on the Day of Judgment.

Signature: _____

Lesson 1.2: Imām ʿAlī (ʿa)

Ahmad's Mama and Baba had just shared some exciting news with him: they would be going on a trip to visit all the fourteen Maʿṣūmīn. Mama had just told him about Prophet Muḥammad (ṣ) as a child. "Mama, will we also be able to visit Imām ʿAlī (a)?" asked Ahmad.

Mama beamed. "Yes, of course! We will visit him in Najaf, where he is buried, inshāʾAllāh!" she replied.

"Alright!" exclaimed Ahmad excitedly. "Baba, I remember Imām ʿAlī (a) was Prophet Muḥammad's (ṣ) biggest supporter, but can you please remind me more about him?"

His father answered, "Sure, my son, it would be my honor! Imām ʿAlī (a) is our first Imām, remember? He was the cousin of Prophet Muḥammad (ṣ), and he was also married to Prophet Muḥammad's daughter. He was born on Friday, the 13th of Rajab, and he was born in a place where nobody else has ever been born!"

"I know! The Holy Kaʿbah!" Ahmad was so excited to know this exceptional fact.

"That's right! MāshāʾAllāh. Allah (swt) allowed the wall of the Kaʿbah to crack open so that his mother, Fāṭimah bint* Asad, could enter. She was Allah's special guest for three days. She came out with Imām ʿAlī (a) in her arms, and presented him to his father, Abū Ṭālib."

Ahmad thought for a minute. "So, how come he's not buried near the Kaʿbah?"

Mama replied, "Well, Imām ʿAlī (a) had moved to a place called Kūfah to lead the Muslim ummah. Sadly, he was struck with a sword while he was in sajdah during Fajr prayers in Masjid al-Kūfah on the 19th of Ramaḍān and became a shahīd** three days later on the 21st of Ramaḍān. That's why he's buried nearby in Najaf."

"Oh," said Ahmad softly. Suddenly a question came to his mind. "I know Imām ʿAlī (a) was Prophet Muḥammad's supporter, but can you tell me how?"

"Well," Baba said, "Firstly, he was very, very brave and always stood up for the truth. You see, Imām ʿAlī (a) was basically raised by Prophet Muḥammad (ṣ) in his home. So, he learned the best akhlāq. Like the Prophet (ṣ), he was always fair, honest, caring, content, and polite. He treated everyone in the best way. That is why Allah (swt) chose him to be the successor of Prophet Muḥammad (ṣ). Let me tell you a story of how Imām ʿAlī (a) was brave, even as a young boy."

*Daughter of
**Shahīd: Someone who dies in the path of Allah (swt)

Storytime 1.2: The Brave Defender

Heavenly Children: Imām ʿAlī (ʿa)

The sun was setting over the city of Mecca as the Noble Prophet (ṣ) entered his home. His body was covered with cuts and bruises, and blood was dripping from his forehead. The Prophet (ṣ) went out to the backyard and used a clay jug of water to wash the bloodied wounds on his face.

As soon as Imām ʿAlī (a) heard the Prophet (ṣ) enter the home, he eagerly ran outside to greet him. His happiness soon faded when he saw what had happened to the Prophet (ṣ)! Imām ʿAlī (a) quickly ran back inside to bring a towel for the Prophet (ṣ) to dry off with.

As the Prophet (ṣ) wiped his face, he could see that the young Imām was alarmed and upset to see him in this condition. Prophet Muḥammad (ṣ) gave Imām ʿAlī (a) a reassuring smile. Still, Imām ʿAlī (a) let out a sad sigh. He knew exactly what had happened; the enemies of Islam had hurt his beloved Prophet (ṣ) once again.

The Prophet's enemies had instructed their children to bother the Prophet (ṣ) as much as they could. Every time Prophet Muḥammad (ṣ) would step outside, the children would gather in groups, throw stones, and make fun of him. They did not understand who the Prophet (ṣ) was or what his mission was. They just followed what the misguided people told them to do.

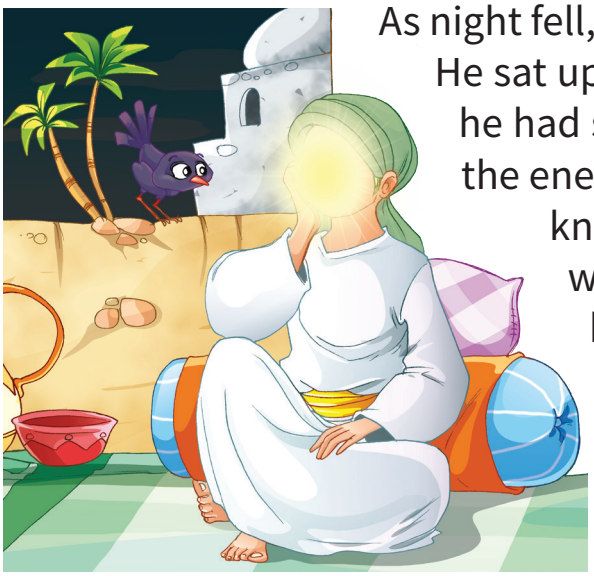
Whenever the Prophet (ṣ) was in the presence of his uncle, Abū Ṭālib, nobody dared to hurt him. Abū Ṭālib was a respected elder in Mecca. However, in his absence, the enemies of Allah (swt) would try to hurt the Prophet (ṣ).

Imām ʿAlī (a) wanted that he could be just like his father, Abū Ṭālib, and keep the Prophet (ṣ) safe from harm.

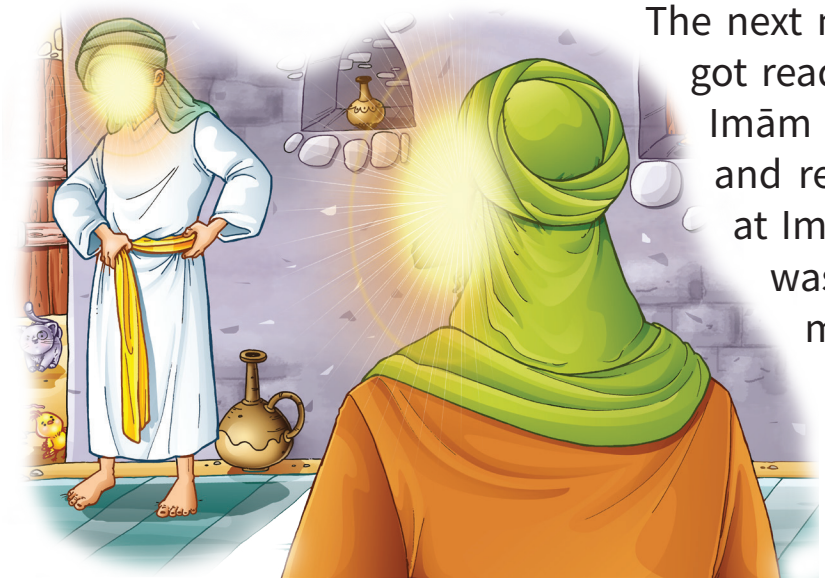
Seeing the Prophet (ṣ) in so much pain made Imām ʿAlī's heart ache. How could the people do this to the best of Allah's creation and kindest of human beings? As he glanced at the Prophet's face, Imām ʿAlī (a) could see the sadness in his eyes. He had to do something. Slowly, he asked, "Dear Rasūlullāh (ṣ), can you please take me with you the next time you decide to leave the house?"

The Prophet (ṣ) smiled and lovingly placed his hands on Imām ʿAlī's shoulders. He nodded in agreement. "Okay, my beloved."

Prophet Muḥammad (ṣ) was very proud of Imām ʿAlī (a). Even though he was just a young boy, he was as brave as a warrior!



As night fell, Imām ʿAlī (a) lay in bed, but he could not sleep. He sat up. He kept thinking about the pain and sadness he had seen in the Prophet's eyes that day. How could the enemies torture his beloved Prophet (ṣ)? Everyone knew how kind and trustworthy the Prophet (ṣ) was! In that very moment, he made a decision: he would never let anyone harm the Prophet (ṣ) ever again! Only after making this promise was he able to fall peacefully asleep.



The next morning, as the Noble Prophet (ṣ) got ready to go out for the day, he found Imām ʿAlī (a) waiting for him, dressed and ready to go. The Prophet (ṣ) gazed at Imām ʿAlī (a) in awe. This young boy was only ten years old, but he looked much stronger and bigger than his age and his eyes were full of courage. Looking at Imām ʿAlī (a) gave Prophet Muḥammad (ṣ) an extra boost of strength.

As the Prophet (ṣ) left his home, Imām ʿAlī (a) walked right next to him, keeping a watchful eye. It was not long before they came across a group of kids playing in the streets.

One of the boys saw the Prophet (ṣ) and teased, “Oh, look, it’s Muḥammad!” The other kids began to chime in, “Crazy, crazy, crazy, crazy!”

The Prophet (ṣ) and Imām ʿAlī (a) kept walking, but as they got closer, the children started yelling louder and picking up stones.

One boy gripped a stone in his fingers and lifted his hand back, poised to throw. But just as he pitched forward to throw the rock, a firm hand grasped his wrist, twisting his arm and forcing him to unclench his fingers. The stone fell to the ground. Shocked, the boy looked up and saw that it was the young Imām ʿAlī (a). His face quivered with fear.

As the boy stumbled back, Imām ʿAlī (a) bolted towards the rest of the children, who had not noticed this young challenger in their midst. They were still yelling and gathering stones to pelt at the Noble Prophet (ṣ).

Imām ʿAlī (a) tackled them all! He was able to wrestle the stones away from every kid. Soon, they were all on the ground, sobbing and moaning. Imām ʿAlī (a) boldly asked them, "Anybody else want to throw rocks?!"

The children quickly stood up, shaking their heads in fear. They were so scared, they ran back to their homes without another glance.

The Prophet (ṣ) had continued walking, so the young Imām (ʿa) dusted off his clothes and raced to catch up with him. As he reached the Prophet (ṣ), Imām ʿAlī (a) grabbed the Prophet's hand and kissed it. Hand in hand, they continued walking.

From that day forward, Imām ʿAlī (a) tried his best never to leave the Prophet's side.

Every day, the children of Mecca would see Imām ʿAlī (a) walking alongside the Prophet (ṣ). Yet, each and every day, all they could do was look at them silently because they no longer dared to even shout at the Prophet of Islam (ṣ).

Aʿyān ash-Shīʿah, Vol. 1, P. 372

This certifies that _____ was born on the _____th of _____ in the city of _____ inside of the _____.

Mother's Name: _____

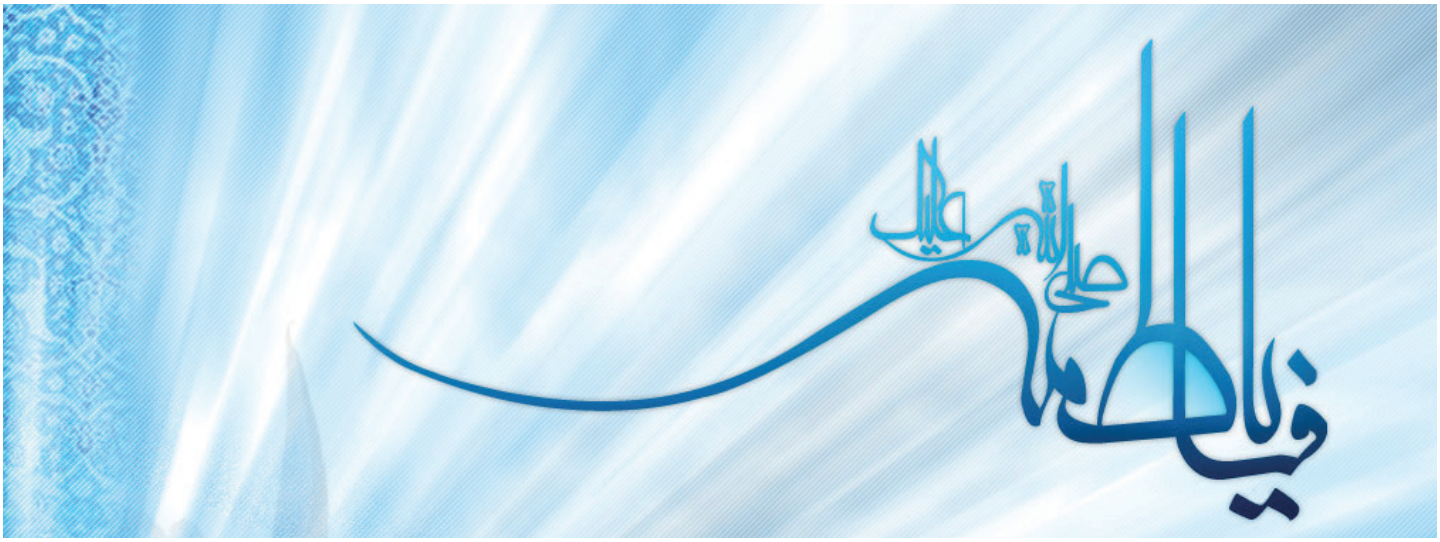
Father's Name: _____

He was struck on the _____th of _____ and passed away on the _____ st of _____. He is buried in _____.

I, _____, certify that I am learning about you, my beloved Amīr ul-Muʾminīn (ʿa), and want you to be my shafīʾ on the Day of Judgment.

Signature: _____

Lesson 1.3: Sayyidah Fāṭimah (ʿa)



Ahmad's family was preparing for a big trip to visit the fourteen Maʿṣūmīn. Baba had just told him about the courage of Imām ʿAlī (ʿa), even as a child.

"Wow, that was an incredible story, Baba. Inshāʾ Allāh, I can be brave like Imām ʿAlī (ʿa), and stop bullies when I see them!" Ahmad nodded with determination. "Who else will we be visiting on our trip?" he asked.

His mother replied, "While we are in Medina visiting the Prophet (ṣ), we will also visit his daughter, Sayyidah Fāṭimah Zahrāʾ (ʿa)! While we do not know the exact place of her grave, we know that she became a shahīdah* in Medina, and she is most likely buried somewhere there."

"I remember Sayyidah Fāṭimah (ʿa) is known as the greatest lady. What was she like?" asked Ahmad.

"You're right, Sayyidah Fāṭimah (ʿa) is the greatest woman of all time! She was also a great wife to Imām ʿAlī (ʿa)! And because she used to work very hard, Prophet Muḥammad (ṣ) gave her a very special gift."

"Was it a house?" guessed Ahmad.

Mama laughed heartily, "No, it wasn't a house! It was even more special than that. It was the tasbīḥ of Sayyidah Fāṭimah (ʿa) that we recite after ṣalāh: 'Allāhu Akbar' 34 times, 'Alḥamdulillāh' 33 times, and 'Subḥānallāh' 33 times. Ṣalāh is like a flower, and this tasbīḥ is what gives the flower its beautiful aroma!"

"You always tell me how important it is to recite that tasbīḥ. It's definitely more special than a house!" Ahmad smiled. "Did Sayyidah Fāṭimah (ʿa) have kids?" he asked.

"She had four children: Imām Ḥasan (ʿa), Imām Ḥusayn (ʿa), Sayyidah Zaynab (ʿa), and Sayyidah Umm Kulthūm (ʿa)."

"Oh yeah! I know a little about them, and they were the greatest, too. She had to be the greatest mom!" exclaimed Ahmad.

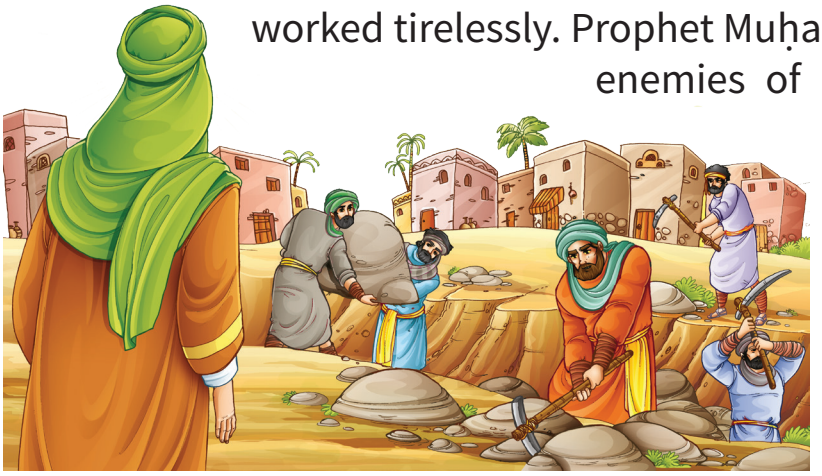
"She sure was," said Mama. "In fact, Ahmad, not only was she a great mother to her children, but she was also like a mother to her father. Her own mother, Lady Khadījah, passed away when Sayyidah Fāṭimah (ʿa) was very young. So, she would be the one to take care of the Noble Prophet (ṣ) when the enemies would trouble him, and he respected her very much. In fact, he called her 'Umm Abīhā' — the 'mother of her father' — because of how well she used to take care of him! Shall I tell you a story about how deeply she cared for her father?"

Ahmad nodded, sitting up intently, ready to listen.

* Shahīdah: someone who dies in the path of Allah

Storytime 1.3: The Best Daughter

Heavenly Children: Sayyidah Fāṭimah Zahra (ʿa)



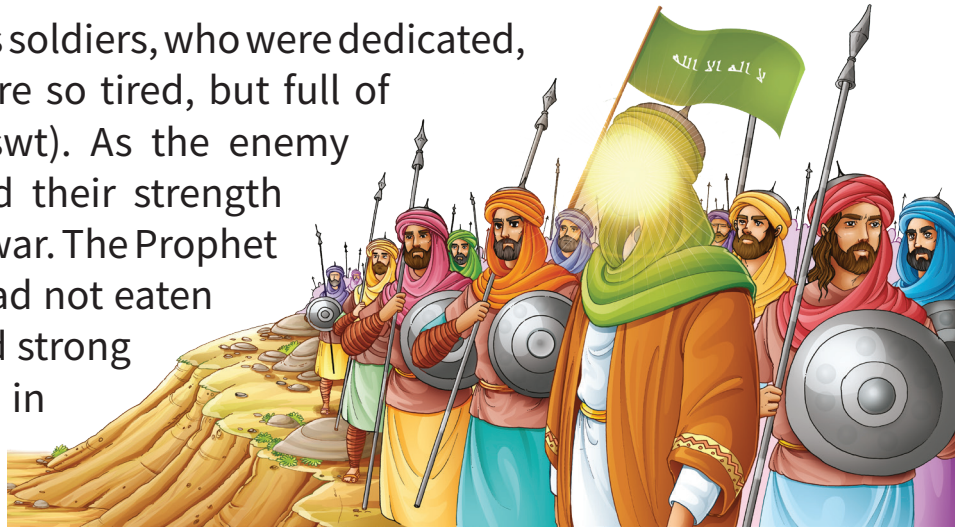
The hot afternoon sun beat down on the people of Medina as they worked tirelessly. Prophet Muḥammad (ṣ) had gotten news that the enemies of Islam were coming to attack the Muslims, and the whole city was in danger! After a discussion with his companions, the Prophet (ṣ) decided that the best way to protect themselves was to dig a large trench around the city. All the men had been digging and digging for hours.

Everyone was hungry and thirsty, but there was no time to stop. All you could hear were the loud clunks of shovels and pickaxes hitting the dirt. Some people were picking up and piling rocks while others were scooping up the dirt, but nobody stopped working. The most beautiful sight was that of the Noble Prophet (ṣ), working right alongside the men and guiding and encouraging them.

Everyone was on high alert, listening for the enemy's approach. The Muslims had been working very hard over the last few days to finish before the enemy arrived. After many more hours of digging, one of the men finally yelled out, "Tell the Prophet (ṣ) we are done! We are finally done!"

The men rushed to the Prophet (ṣ) and told him the good news. The Prophet (ṣ) praised Allah (swt) for all His support. He then called out to all his Muslim followers to get ready, as the idol-worshiping Meccans could come at any time. All the soldiers headed home to eat, get dressed in battle clothes, and take up their weapons, ready to defend Islam.

The Prophet (ṣ) walked to the edge of the trench and saw a large cloud of dust in the distance. The earth shook below his feet. The faint sound of horses' hooves could be heard in the distance. The enemy had arrived.



The Prophet (ṣ) looked at his soldiers, who were dedicated, loyal, and strong. They were so tired, but full of hope and faith in Allah (swt). As the enemy approached, they gathered their strength and prepared for a difficult war. The Prophet (ṣ) himself was tired and had not eaten for three days, but he stood strong with a heart full of trust in Allah (swt), determined to defend truth and justice.

He kept a steady eye on the arriving enemies. He had tried many times to make peace with them, but they insisted on fighting.

Not too far in the distance, you could see the women of Medina coming out of their homes, scared and worried, but hopeful in Allah (swt). They were praying to Allah (swt) for the Muslims to be successful against the attack of the enemies.

Meanwhile, one noble lady stood in her doorway, worried for everyone's well-being, but especially that of her father. This was Sayyidah Fāṭimah Zahrāʾ (ʿa), the loyal and loving daughter of the Prophet (ṣ). She knew how much effort and time he had invested the past few days in the service of Allah (swt). She also knew that he had not had a meal in all that time.

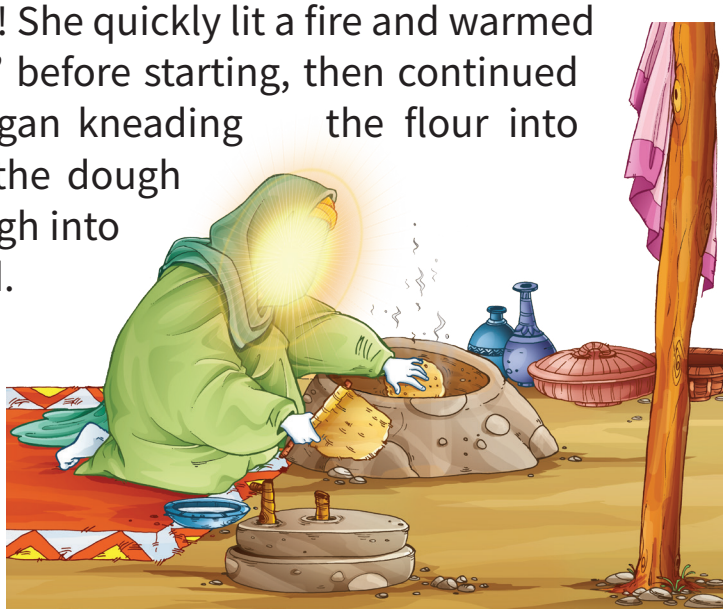
Sayyidah Fāṭimah (ʿa) loved her father very much, and it pained her to know how hungry he was. Even as a child, Sayyidah Fāṭimah (ʿa) was known as "Umm Abīhā," the "mother of her father," because of how she loved him dearly and cared for him.

As she thought about him on the battlefield, she couldn't help but wonder how tired and hungry he must be.

Just thinking about it moved her to action. She headed straight to the kitchen.

I'm going to cook the best possible food for my father! she thought to herself. However, all she could find in the house was some flour. What could she do with just flour?

Suddenly, a great idea came to her mind! She quickly lit a fire and warmed the tanūr*. She whispered a "Bismillāh" before starting, then continued reciting dhikr, Allah's praise, as she began kneading the flour into dough. Working carefully, she shaped the dough into small circles. Then, she put the dough into the tanūr and watched it bake into bread.



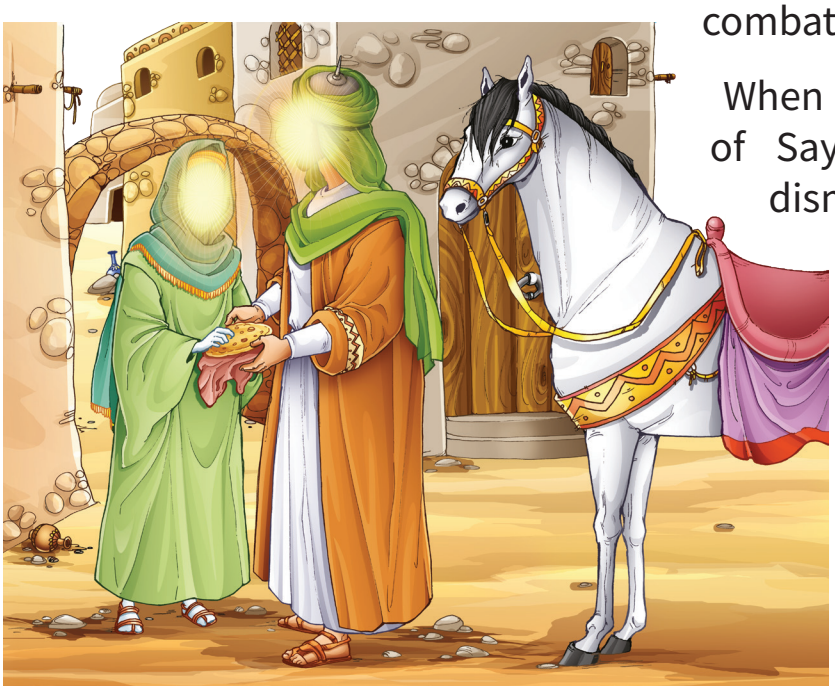
*Tanūr: an open brick oven

When Sayyidah Fāṭimah (ʿa) finished, she felt a little upset! She thought to herself, *is this really all I can give to my father?*

She swallowed hard and held back tears. However, remembering how hungry her father was, she thanked Allah (swt) for even this simple offering, quickly wrapped the fresh-baked bread in a red cloth, and headed towards the battlefield.

As Sayyidah Fāṭimah (ʿa) walked, the thought of her hungry father kept pushing her to move more quickly. The blistering sun of Medina beat down on her face, and she could hear the clamoring of soldiers in battle.

She continued onward. She saw that some of the enemies had managed to cut across the trench and were already in combat with the Muslim army.



When the Prophet (ṣ) caught sight of Sayyidah Fāṭimah (ʿa), he quickly dismounted his horse and hurried towards her.

The Prophet (ṣ) leaned down with kindness and tenderness in his eyes and greeted her with salaam. Sayyidah Fāṭimah (ʿa) happily uncovered the bread, which was still warm, and presented it to her father.

He smiled. “Where did you get this from?” he asked.

Sayyidah Fāṭimah (ʿa) answered warmly, “I baked them for you, dearest Father.”

The Prophet (ṣ) took a whiff of the fresh bread, gingerly broke off a piece, and took a bite. His face lit up with delight. “My dear Fāṭimah , this is the most delicious bread I have ever tasted!” he said. “Your bread is the first bite of food that I have had in three days!”

Sayyidah Fāṭimah (ʿa) smiled from ear to ear. She was so grateful to be able to help him in this way. Affectionately, she kissed her father’s hand. Now that the bread had been delivered, it was time for Sayyidah Fāṭimah (ʿa) to leave the battlefield. Father and daughter bid each other farewell.

The Prophet (ṣ) mounted his horse and rode back into the battlefield. As she watched him leave, Sayyidah Fāṭimah (ʿa) couldn’t help but notice that he looked taller, stronger, and more vibrant than the burning Medina sun.

Dhakhāʾir al-ʿUqbā, P. 47

This certifies that _____ was born on _____ th of _____ in the city of _____. She was also known as _____ (the Mother of her Father)

Mother's Name: _____

Father's Name: _____

Children: 1. _____ 2. _____

3. _____ 4. _____

Buried in: _____

I, _____, certify that I an learning about you, my beloved Sayyidah Fāṭimah az-Zahrāʾ (ʿa), and want you to be my shafīʾ on the Day of Judgment.

Signature: _____

Lesson 1.4: Imām Ḥasan (ʿa)

To prepare for their ziyārah trip, Ahmad, his Mama, and his Baba were remembering all of the fourteen Maʿṣūmīn. Mama had just finished telling Ahmad about Sayyidah Fāṭimah (ʿa).

"So, Prophet Muḥammad (ṣ) and Sayyidah Fāṭimah (ʿa) are in Medina… Is anyone else there for us to visit?" Ahmad asked his parents.

"Well," Mama said, "there is a special cemetery in Medina called Jannatul Baqī. Four of our Imāms and many other great people are buried there. One of the Imāms buried there is Imām Ḥasan (ʿa), the eldest son of Imām ʿAlī (ʿa) and Sayyidah Fāṭimah (ʿa)."

"Oh, I remember you told me about Imām Ḥasan (ʿa)! Everyone was very happy when he was born!" Ahmad grinned.

Mama nodded. "Yes, that's right! And he was born on the 15th of Shahr Ramaḍān. He was very special to his grandfather, Prophet Muḥammad (ṣ) . The Prophet (ṣ) used to carry him on his shoulders and tell everyone that Imām Ḥasan (ʿa) and his brother, Imām Ḥusayn (ʿa), are the leaders of the youth of paradise!"

"Even I love to ride on my grandfather's shoulders," Ahmad said laughing. "And his grandfather was the real Prophet Muḥammad (ṣ)! He must have been very special."

"Imām Ḥasan (ʿa) was a very special person, indeed. He was the flagbearer of Imām ʿAlī's (ʿa) army in many big battles, like the Battles of Ṣiffīn, Jamal, and Nahrawān. This means that he would hold up the army's flag. In a battle, this is a very important job. He was also strong and brave, just like his father! After Imām ʿAlī (ʿa) was martyred, Imām Ḥasan (ʿa) became the second Imām," Baba explained.

"Did Imām Ḥasan (ʿa) become shahīd* in one of those battles?" asked Ahmad.

"No," said Mama, "Actually, he was poisoned by his wife, Jaʿdah bint** Ashʿath. He was martyred on the 28th of Ṣafar."

Ahmad was stunned! "That is very wrong," said Ahmad.

"Yes it is, but Imām Ḥasan (ʿa) lived a very great life. Even as a child, he had great qualities and loved knowledge! Let me tell you a great story about his childhood!" Baba said.

* Shahīd: someone who dies in the path of Allah (swt)
** Daughter of

Storytime 1.4: The Intelligent Boy

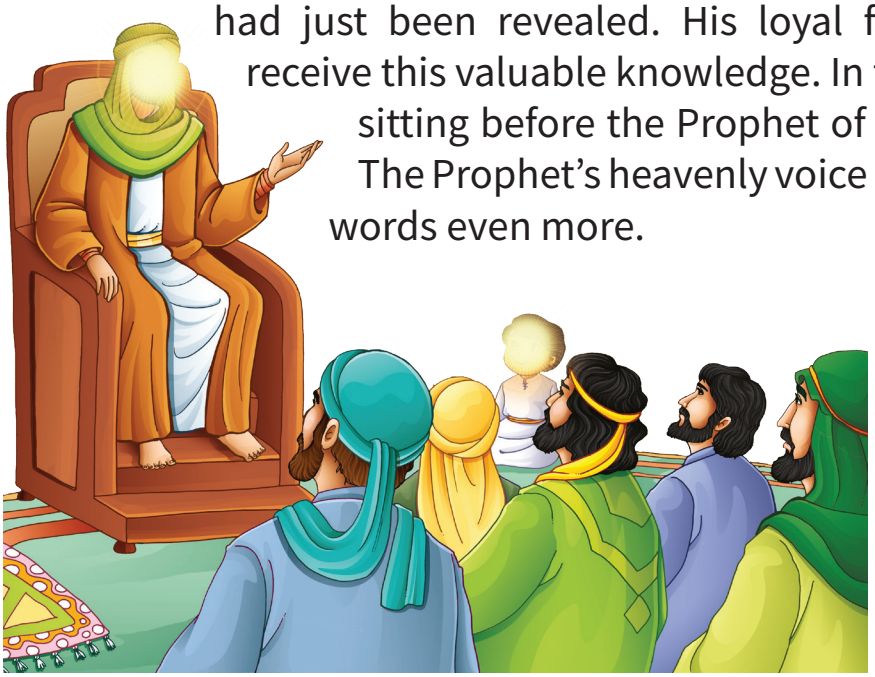
Heavenly Children: Imām Ḥasan (ʿa)

The bright sunshine poured into the Prophet's masjid, illuminating a hall packed with people lined in prayer. At the head of the congregation was the Noble Prophet of Allah (ṣ) . The Prophet (ṣ) uttered the final salām, raised his hands to his ears, and recited "Allāhu Akbar" as he finished leading the prayer. Then, he slowly made his way towards the mimbar* to address the crowd. Everyone began settling down.

*Mimbar: a pulpit where the Imam sits to address a crowd

In a small corner near the back of the masjid, a five-year-old boy sat, intently waiting for the speech. Even at such a young age, the boy seemed ready to pay attention. This beautiful child was none other than the Prophet's grandson, Imām Ḥasan (ʿa).

The Prophet (ṣ) began his sermon. He spoke about the verses of the Qurʾān that had just been revealed. His loyal followers beamed, humbled to receive this valuable knowledge. In fact, they were thrilled just to be sitting before the Prophet of Islam (ṣ) . It was such an honor. The Prophet's heavenly voice brought out the beauty of Allah's words even more.



The Prophet's powerful speech echoed throughout the masjid. Everyone listened in awe. As his sermon came to an end, he recited a duʿā, and the congregation dispersed. Some people began to leave the masjid. Others patiently stood in line, waiting to shake and kiss the hand of the Noble Prophet (ṣ).

Little Imām Ḥasan (ʿa) slipped through the crowd and excitedly ran home as soon as the sermon ended.

Imām Ḥasan (ʿa) burst through the front door of his home. His mother, Sayyidah Fāṭimah (ʿa), kneeled down and opened her arms as her son ran into them.

She looked at the young boy affectionately, waiting to hear what he had to say. Just as he always did, he began telling his mother about all the beautiful new verses he had learned from the Noble Prophet (ṣ) that day. Sayyidah Fāṭimah (ʿa) listened to him attentively and encouraged him to continue with each verse he recited. They sat together, talking about Allah (swt).

A few hours later, Imām ʿAlī (ʿa) returned home. Sayyidah Fāṭimah Zahrāʾ (ʿa) warmly greeted her husband, "Salāmun ʿalaykum." She handed him a glass of water.

Imām ʿAlī (ʿa) lovingly replied, "Wa ʿalaykum salām," and thanked Allah (swt) and her for the water.

As he rested, Sayyidah Fāṭimah (ʿa) began to tell him about the new verses that the Prophet of Allah (ṣ) had spoken about. Surprised, Imām ʿAlī (ʿa) asked, "How did you know about these verses?"

Sayyidah Fāṭimah (ʿa) smiled widely and said, “Our son Ḥasan recited these beautiful verses for me!”

Imām ʿAlī (ʿa) smiled in admiration of Imām Ḥasan (ʿa). He knew that Imām Ḥasan (ʿa) was an intelligent child, but he wanted to hear him recite these verses with his own ears. He was amazed at how such a young child could memorize all those verses after hearing them at just one occasion!

Imām ʿAlī (ʿa) had an idea. If he came home early, he could hear Imām Ḥasan (ʿa) tell his mother about the Prophet’s sermon! It would amuse and amaze him so much to hear this beautiful conversation between Imām Ḥasan (ʿa) and his mother.

The next day, after the Noble Prophet (ṣ) finished leading the prayer, Imām Ḥasan (ʿa) once again nestled in a small corner in the back. After the sermon was over, Imām Ḥasan (ʿa) tried to leave the masjid quickly, but the back entrance was too crowded.

Just as he had planned, Imām ʿAlī (ʿa) was able to get home before him.

Imām ʿAlī (ʿa) reached the house and greeted Sayyidah Fāṭimah (ʿa). He then searched for the perfect hiding spot, a place where he could hear his son enter but remain hidden. There was a doorway with a curtain. Imām ʿAlī (ʿa) quietly hid behind it.

Soon, Imām Ḥasan (ʿa) entered the house, and as usual, ran to hug his dear mother.

Sayyidah Fāṭimah (ʿa) gave him a kiss on the cheek. She asked, “My dear son, what did you learn from the Prophet of Allah (ṣ) today?”

Imām Ḥasan (ʿa) opened his mouth to speak, but something strange happened! No matter how hard he tried explaining the verses to his mother, he kept stammering over his words.

Again, he tried, but it was useless! He couldn’t get his words straight. “What happened, my dear son?” his mother asked. “You come home everyday and recite the verses to me so beautifully. Is something wrong?”

Imām Ḥasan (ʿa) smiled shyly. “Dear mother, I feel the presence of a great and honorable person in this room. Because of his greatness, I have become tongue-tied!” He looked around the house curiously. *Who could be home,* he wondered.

Imām ʿAlī (ʿa) peeked out from behind the curtain and looked at his son. When the young boy saw his father, he suddenly understood!

Imām ʿAlī (ʿa) laughed heartily. He came out from behind the curtain and lovingly hugged and kissed his son. Although he did not get to hear his son recount the verses to Sayyidah Fāṭimah (ʿa), Imām ʿAlī (ʿa) was still pleased. He was proud that his son was so passionate to learn and spread the words of the Qurʾān.

Ḥayāt al-Imām al-Ḥasan ibn ʿAlī (ʿa), P. 59

This certifies that _____ was born on _____ th of _____ in the city of _____.

He is one of the leaders of _____ and _____ of Imām Ali's army.

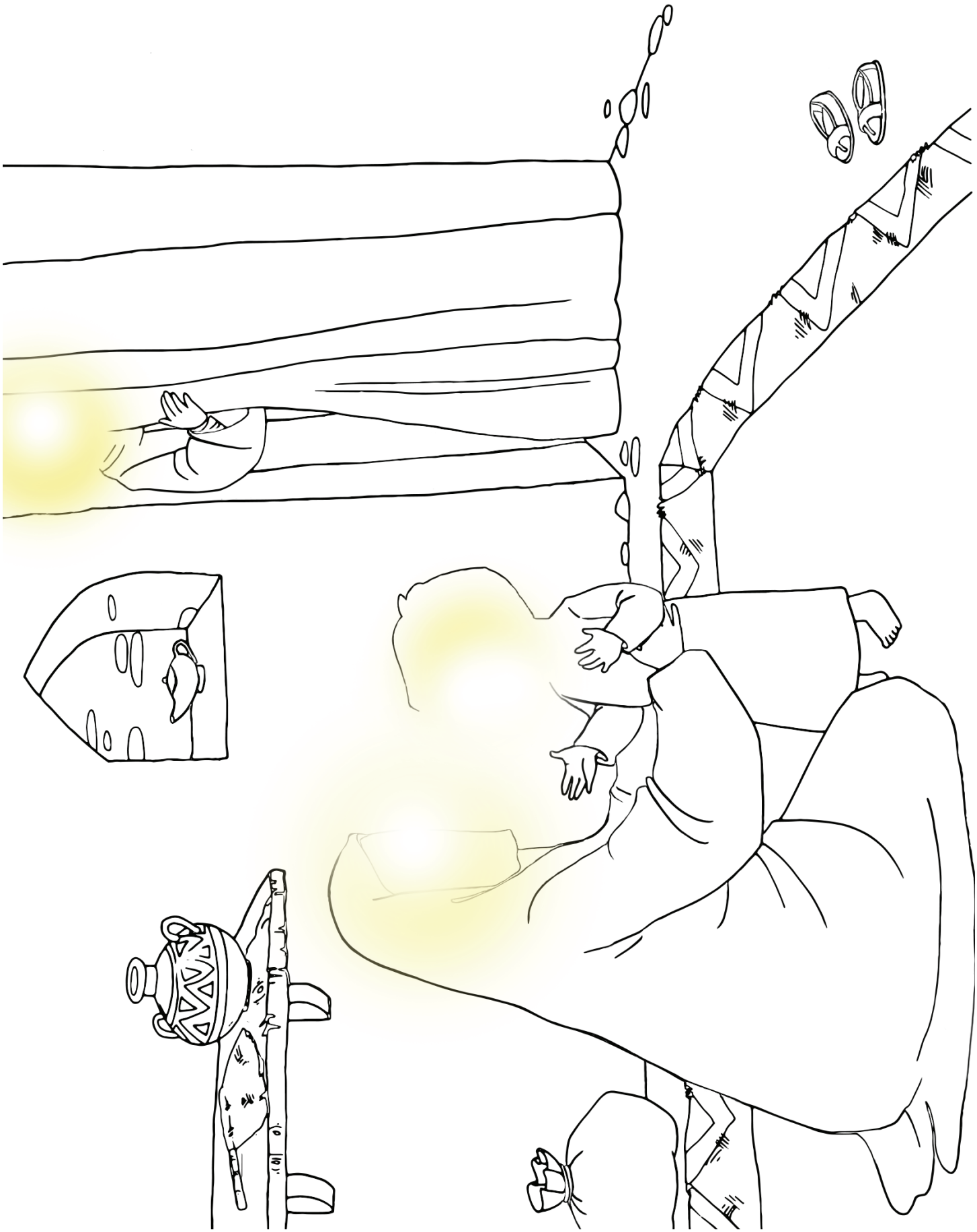
Mother's Name: _____

Father's Name: _____

He was poisoned by _____. He passed away on the _____ th of _____ and is buried in: _____

I, _____, certify that I am learning about you, my beloved Imām Ḥasan (ʿa), and want you to be my shafīʾ on the Day of Judgment.

Signature: _____



Lesson 1.5: Imām Ḥusayn (ʿa)

Ahmad's family was going to go on a ziyārah trip to visit all fourteen Maʿṣūmīn. Ahmad was very excited to learn a little bit about each of the people they were going to visit. Baba had told him a wonderful story about Imām Ḥasan (ʿa) as a child.

"Imām Ḥasan (ʿa) had a brother, right? He was also an Imām?" asked Ahmad.

"Yes!" Mama replied. "Imām Ḥusayn (ʿa) was born on the 3rd of Shaʿbān to Imām Alī (ʿa) and Sayyidah Fāṭimah (ʿa). We remember Imām Ḥusayn (ʿa) every year during the month of Muḥarram because he was martyred on the day of ʿĀshūrāʾ," his mother explained.

"I remember, in Karbalāʾ, right? Why did they martyr him? Wasn't he as good and special as his brother?" asked Ahmad.

"Yes, of course, and it was because of his goodness and purity that the enemies of Allah (swt) killed him in battle. There was an evil man named Yazīd, who was the son of Muʿāwiyah. Yazīd wanted to be the ruler, and he wanted Imām Ḥusayn (ʿa) to accept him as the ruler. Imām Ḥusayn (ʿa) refused, though, because he could not accept an evil ruler. Yazīd was a bad man and did many ḥarām things. Imām Ḥusayn (ʿa) was a virtuous and pure servant of Allah (swt), and for this, Allah (swt) chose him to guide the people. And part of that was showing the people that they cannot be okay with an evil ruler. So, Yazīd sent a huge army to battle Imām Ḥusayn (ʿa), his family, friends, and followers. They were only a small army of 72, while Yazīd's army had thousands of people. Imām Ḥusayn (ʿa) and his companions were martyred on the day of ʿĀshūrāʾ in the land of Karbalāʾ."

"It's a very sad story, but I love to hear and learn from it every year at the masjid," Ahmad said. "So does this mean we get to visit Karbalāʾ?" he asked eagerly.

"Yes, inshāʾAllāh, we will visit Sayyid ash-Shuhadāʾ in Karbalāʾ!" Mama replied.

Ahmad asked, "What does 'Sayyid ash-Shuhadāʾ' mean?"

"That is one of the titles of Imām Ḥusayn (ʿa)," Baba explained. "It means the 'leader of the martyrs.' It means he has a very, very high status with Allah (swt). He was a very special person, even as a child. The Prophet (ṣ) loved him so much, and so did his friends. Would you like to hear a story about when Imām Ḥusayn (ʿa) was a boy your age?"

"Yes please!" replied Ahmad.

Storytime 1.5: The Best Playmate

Heavenly Children: Imām Ḥusayn (ʿa)

The children quietly waited in their classroom for their teacher. They were dressed neatly and sat with their hands on their laps, ready for Qurʾān class to begin.

One student excitedly whispered to another, "I'm sure our teacher has met the Prophet of Allah (ṣ)!"

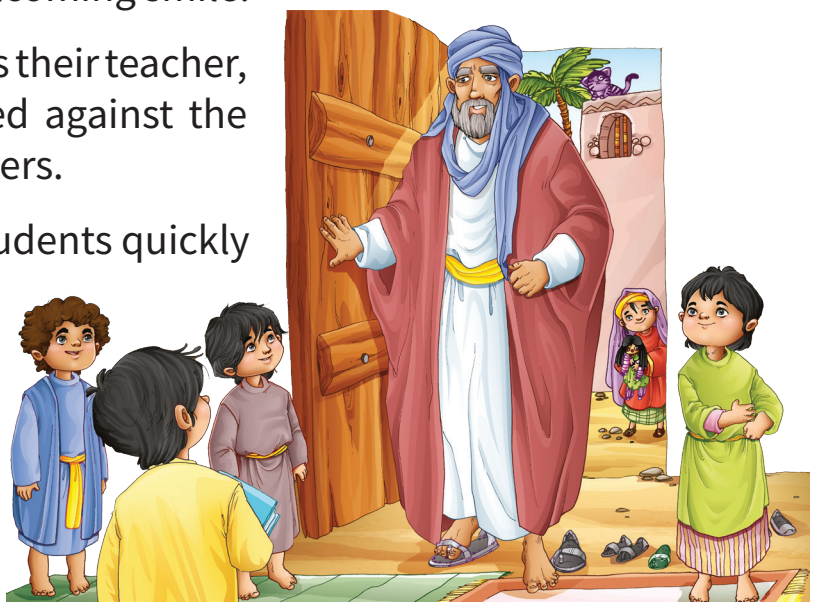
"Oh yes! He must have!" his friend replied.

"My father says that he was playmates with Imām Ḥusayn (ʿa) when he was young!" another boy chimed in.

"So he must have seen the Prophet of Allah (ṣ)!" the first student repeated confidently. He could hardly contain his curiosity as they all waited for the teacher's arrival.

Just then, the classroom door creaked open slowly. The children sat up a little taller and straighter; their teacher had arrived! An old, wrinkled face peered into the room, with warm eyes and a welcoming smile.

The students looked eagerly towards their teacher, shyly smiling back. Abū Rāfiʿ leaned against the door as he slowly removed his slippers.



As he entered the classroom, the students quickly stood up. "Salāmun ʿalaykum," they called out together, respectfully greeting their teacher.

Abū Rāfiʿ smiled and replied, "Wa ʿalaykum salām."

Abū Rāfiʿ walked towards his desk and sat down. Out of respect, the children waited for him to sit first before seating themselves.

He began taking attendance by asking for each child's name. "What is your name, my dear son?" he asked one child.

The young boy proudly answered, "My name is Ḥusayn."

Abū Rāfiʿ paused and smiled while he softly whispered to himself, "Ḥusayn, dearest Ḥusayn."

He was about to move on to the next child when he heard a quiet voice. "Teacher, is it true that you met Allah's Messenger (ṣ), and you played with Imām Ḥusayn (ʿa)?"

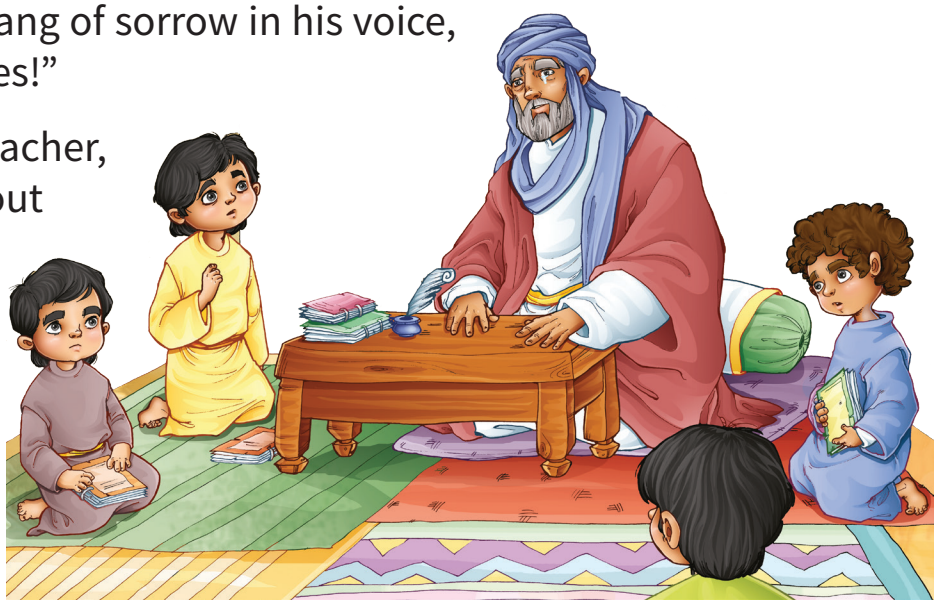
Abū Rāfiʿ smiled and replied, "Yes, yes my dear son. I was Imām Ḥusayn's playmate. We were the same age."

The sunlight poured through the window, shining on the tears welling up in Abū Rāfiʿs eyes.

The tears began trickling down his cheeks. Wiping them away, he continued with a pang of sorrow in his voice, "He was the best of playmates!"

One child asked kindly, "Teacher, can you please tell us about your time with Imām Ḥusayn (ʿa)?"

Abū Rāfiʿ did not hear, though, and the tears kept rolling down his face. He was lost in thought.



Again, another child asked sweetly, “Can you please tell us a story about Imām Ḥusayn (ʿa)?”

Abū Rāfiʿ placed the Qurʾān on the desk as he looked back at the children. He smiled and asked, “Would you like me to tell you about Imām Ḥusayn’s childhood?”

The children nodded. “What would you like me to tell you?”

One child said, “Tell us about the games you used to play!”

Abū Rāfiʿ laughed softly, “You want to know about our games?”

He swallowed hard and continued, “While I was growing up, I used to love playing with him!

One of the games we would play was throwing rocks in a hole. After digging a hole, we would take some rocks and try to throw them in the hole. If you missed the hole, the next person had to try to hit your rock with his rock. If he was able to hit your rock, you would have to give him a piggyback ride. Imām Ḥusayn (ʿa) was very good at this game, but…” his voice trailed off as he chuckled.

The children excitedly asked, “But what?! But what?!”

Abū Rāfiʿ looked playfully at the children and said, “You see, Imām Ḥusayn (ʿa) was very intelligent.” He chuckled again as the children’s eyes grew wide.

“I would always see him playing and riding on the shoulders of his grandfather, Rasūlullāh (ṣ). The Prophet (ṣ) would walk proudly with both Imām Ḥasan (ʿa) and Imām Ḥusayn (ʿa) on his shoulders.

When Imām Ḥusayn (ʿa) would see me, he would wave happily at me. I remember thinking, I wish I could have Imām Ḥusayn (ʿa) ride on my shoulders, too! Then..." He paused.

One of the children begged, "Please continue!"

Abū Rāfiʿ again teased playfully, "You really want to know?"

All the children shouted in unison, "Yes, teacher!"

He continued, "Imām Ḥusayn (ʿa) was very good at games, but he was also a very good sport. Many times, while we were playing the game of stones, he would let my rock hit his rock so that I could win and he would have to give me a piggyback ride.

"But whenever this happened, I would remember how he rode on the shoulders of the Prophet (ṣ). I would think, How can I ride on the shoulders of someone who has ridden on the shoulders of Rasūlullāh (ṣ)?! Instead, I would insist that he ride on my shoulders, since that was the true prize in my eyes."

Abū Rāfiʿ continued, "Then, when he would hit my stone, before he could say anything, I would already be kneeling, ready for him to climb onto my shoulders!

"Realizing what an honor it was to be just like the Prophet (ṣ), I would proudly smile as Imām Ḥusayn (ʿa) would ride on my shoulders.

You might be wondering how I managed to carry Imām Ḥusayn (ʿa) on my shoulders so many times. That's the miracle…" He paused, "Maybe I'll continue this tomorrow."

The students begged, "No, please continue!"

Abū Rāfiʿ smiled and continued, "You see, when Imām Ḥusayn (ʿa) climbed onto my shoulders, he was almost weightless! It felt like there was nothing on my shoulders! And in return, Imām Ḥusayn (ʿa) would hug me and be kind to me. This happened many times, and to this day, it is one of my favorite childhood memories."

The children all giggled when they heard this story. The sunlight from the morning was now shining brightly through the window and upon the classroom. Abū Rāfiʿ again looked towards the children and picked up his Qurʾān, kissed it, and said, "Alright children, it is time to begin our Qurʾān class."

Nāsikh al-Tawārīkh, Vol. 1, P. 43

This certifies that _____ was born on _____ rd of __

_____ in the city of _____. He is known as ___

_____, which means _____.

Mother's Name: _____

Father's Name: _____

He was killed by _____ on the _____ th of _____

and is buried in _____.

I, _____, certify that I am learning about you, my beloved

Imām Ḥusayn (ʿa), and want you to be my shafīʿ on the Day of Judgment.

Signature: _____

Lesson 1.6: Imām as-Sajjād (ʿa)

Ahmad, his Mama, and his Baba sat together. His parents had been telling him about their upcoming trip to visit the fourteen Maʿṣūmīn. Baba had recalled a story from Imām Ḥusayn's childhood, much to Ahmad's amusement.

"Wow, Imām Ḥusayn (ʿa) sure was a good friend! I wish I could have played with him." Ahmad said. "So we'll probably be visiting the next Imām after Imām Ḥusayn (ʿa), right?"

"You're catching on pretty quick," Mama laughed. "Remember that we will be visiting Prophet Muḥammad (ṣ), Sayyidah Fāṭimah (ʿa), and Imām Ḥasan (ʿa) in Medina? We will also be visiting three more Imāms there. The first one is the son of Imām Ḥusayn (ʿa), Imām Zaynul ʿĀbidīn (ʿa). He is also known as Imām as-Sajjād (ʿa), and he is buried in Jannatul Baqī. His mother was Lady Shaherbānu and he was born in Medina on the 15th of Jamādī al-Ūlā and was martyred on the 25th of Muḥarram."

"Was Imām as-Sajjād (ʿa) martyred in Karbalāʾ with the rest of Imām Ḥusayn's family?" asked Ahmad."

"No, my dear," Mama answered. "It's true Imām as-Sajjād (ʿa) was present in Karbalāʾ, but he did not fight because he was very sick. Allah (swt) protected him, to preserve Imāmah. After Imām Ḥusayn (ʿa) was martyred, he became the fourth Imām and actually served as the Imām for many years. He is called 'as-Sajjād' because he did endless sajdahs and prayed to Allah (swt) a lot. His prayers were one of the ways he used to teach people about Islam and spread the message of Allah (swt)."

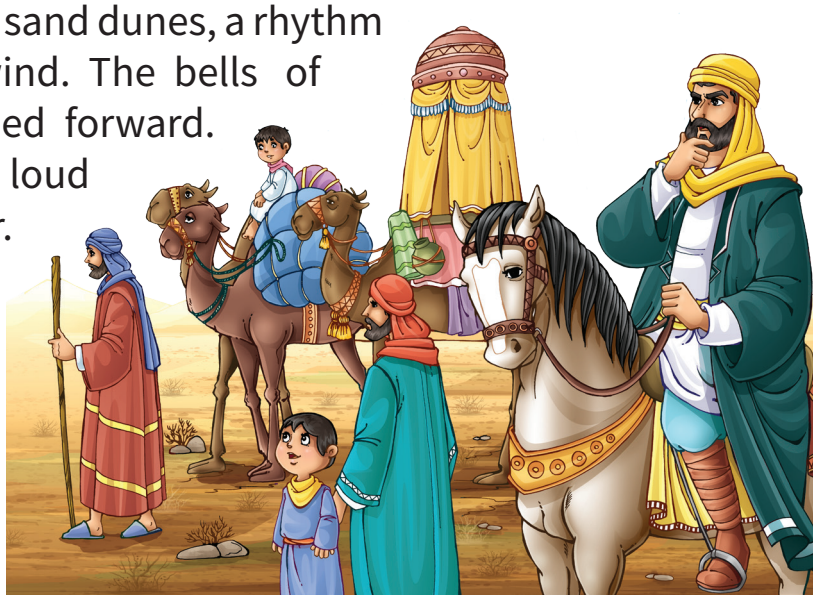
Baba added, "In fact, some of his duʿās were collected in a very important duʿāʾ book. You might remember, it's the one we are always reading out of."

"Oh yea! That's aṣ-Ṣaḥīfah as-Sajjādiyyah!" exclaimed Ahmad.

"Yes, that's correct!" Baba said. "Imām as-Sajjād (ʿa) was very faithful, wise, and attached to worshiping Allah (swt) even from a young age. Let me tell you a story to show you what I mean."

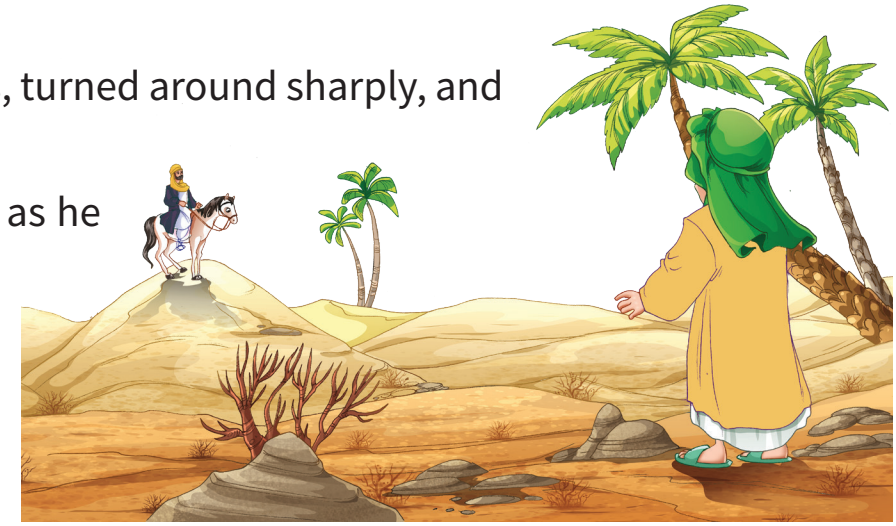
Storytime 1.6: The Little Hajji

Heavenly Children: Imām as-Sajjād (ʿa)



As the caravan traveled through the sand dunes, a rhythm of sounds played in the desert wind. The bells of the camels jingled as they clomped forward. Quiet whispers, tearful duʿās, and loud ṣalawāts rang out in the open air. The whole caravan hummed with excitement as the Ḥajj pilgrims made their way towards the holy city of Mecca.

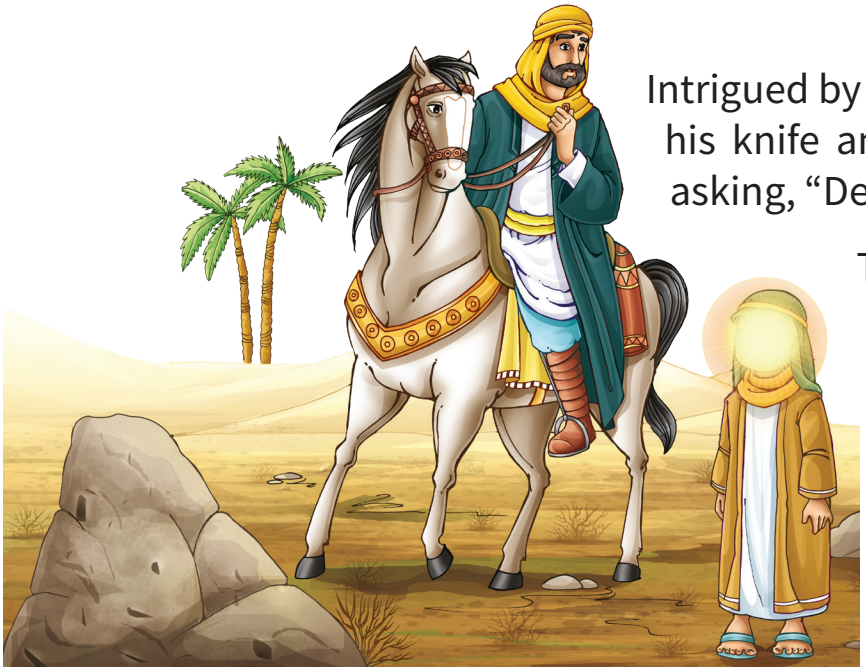
Amongst the crowd, there was one pilgrim named Ibrāhīm. Ibrāhīm had stopped to retrieve something from his horse's pouch, but discovered that his knife was missing! A knife was essential for caravan travel. It was useful for cutting food, trimming ropes and leathers, and self-defense. He would definitely need it on this long journey. Frantically, he rummaged through all his supplies, but wasn't able to find it. The caravan was only half a mile away from Medina, so Ibrāhīm decided to head back home, grab his knife, and then re-join the caravan. It wouldn't take very long.



Ibrāhīm seized his horse's reins, turned around sharply, and swiftly rode back to Medina.

Ibrāhīm rode up to a small hill as he got closer to Medina. He would have continued forward but he noticed something strange. There was a small boy standing right across the hill. Ibrāhīm yanked hard on his horse's reins. The horse neighed in protest and kicked up his front legs, catching the boy's attention.

Ibrāhīm was surprised to see the boy all by himself. His mind was filled with questions. *What was a child doing all alone in the desert? Where could this child possibly be going without any food or water? Where was his camel or horse? Where were his parents?*



Intrigued by the boy, Ibrāhīm forgot all about his knife and slowly approached the child asking, "Dear son, where are you going?"

The young child responded, "Salāmun ʿalaykum! I am going to visit the house of Allah (swt)."

Ibrāhīm was astonished. He was not expecting the answer that the child gave. How brightly the boy's face was shining with faith! Ibrāhīm moved closer and gently said, "Wa ʿalaykum salām. Dear son, you are too young; Ḥajj is not wājib on you yet." He lightly chuckled and said, "Please tell me the truth; where are you *really* going?"

But the young boy did not laugh, and Ibrāhīm realized he was not joking.

Ibrāhīm understood from the child's expression that he was serious. But what he said next was even more astounding. The boy asked, "Why should we wait until we are older? Death can come at any time, so we should take advantage of every minute of our lives, especially when we are young!"

This child's answers are much wiser than a normal child his age, Ibrāhīm thought. *There must be something special about him.*

Ibrāhīm quickly descended from his horse, trying to convey more respect. He placed his hand on his heart and apologized for joking. He asked, "Where are your food, water, and horse? How do you plan on getting to Mecca?"

The boy answered, "My nourishment on this path is taqwā* and I will walk to the House of Allah (swt) with my two feet."

Ibrāhīm was speechless. The child's answer was full of faith and hope in Allah (swt).

*Taqwā: being God-conscious and guarding oneself against that which Allah (swt) has forbidden

Still, one question lingered in Ibrāhīm's mind.

"But won't you starve if you don't have any food?!" asked Ibrāhīm.

The boy smiled and kindly replied, "I am going to be a guest in the House of Allah (swt); isn't your host supposed to feed you?" Once again, Ibrāhīm was stunned by the child's beautiful, wise response. He thought to himself, This child is speaking truth far deeper than most people can ever begin to understand. In fact, the boy clearly understood Allah (swt) at a much higher level than he did!

Ibrāhīm scratched his head in confusion. "Please, at least come with me on my horse," he asked.

The child answered softly, "Going to Ḥajj and getting closer to Allah (swt) requires hard work and a pure intention. Allah (swt) says in the Qurʾān, 'Someone who tries hard for me, I will guide them, and Allah (swt) is with the good-doers' (29:69)."

Again, Ibrāhīm had no words. This child had responded to every question with so much intelligence and wisdom. It was unbelievable.

Suddenly, out of the corner of his eye, he saw a rider quickly approaching them. His heart began beating faster — was it a thief?! Was it someone who intended to harm them? Just as he turned to look, the rider said "Salāmun ʿalaykum," addressing himself to the boy.

The stranger jumped off his horse, kneeled before the young child, and said, "My master, I am here for you if you need anything."

The young child smiled warmly. "Wa ʿalaykum salām," he said. "May Allah (swt) bless you. Thank you, but I do not need anything."

The rider swiftly got back on his horse. He bid farewell to the young child, but before he could leave, Ibrāhīm stepped forward and grabbed the horse's reins.

He realized that the rider was not at all a thief, but likely someone God-conscious and trustworthy, someone who could give him answers. Ibrāhīm asked him, "Who is this child? Why did you call him master?! By Allah (swt), he is no ordinary child! He is in the middle of the desert without any food and water and speaks so wisely!"

The rider kindly answered, “You don’t know who this is? This is ʿAlī ibn* al-Ḥusayn (ʿa).”

As these words rang in Ibrāhīm’s ears, he dropped the horse’s reins and almost fell over his own feet trying to reach the young child. He kneeled before Imām as-Sajjād (ʿa) and kissed his small hands. Ibrāhīm now understood why this child and his answers were so extraordinary.

*Son of

This child was the son of the Imām (ʿa) and the grandson of Imām Ali (ʿa). He came from the pure family of the Ahlul Bayt (ʿa). No wonder he had so much faith at such a young age!

Ibrāhīm said, “May my parents be sacrificed for you!* Where is your luggage? Please let me carry it for you!” He was eager to serve the noble son of Imām Ḥusayn (ʿa) in any way he could.

*In our ḥadīth and duʿās, when someone wants to show the highest level of loyalty and love towards another person, they use this expression.

The young Imām as-Sajjād (ʿa) replied, “My dear Ibrāhīm, when going on a trip, everyone worries about what they should take with them. But the most important luggage is what we carry in our hearts and souls. This great big world is the kingdom of Allah (swt) and we are all His servants, so I know He will provide for me. All blessings come from Him, so I’m not worried about what I will eat or where I will stay. I completely trust Allah (swt) and know that all decisions are in His hands, so He will take care of me on this journey.”

Ibrāhīm’s eyes filled with tears. He realized that the Imām (ʿa) was teaching him an important lesson. Undoubtedly, it is important to prepare for a journey, but Ibrāhīm had been so worried about his belongings that he had forgotten to prepare his heart and soul for the spiritual journey to Ḥajj. He stood up, brushed the dust off his knees, and said, “What great luggage you have! With this luggage, it is easy for the heart and soul to travel and become closer to Allah (swt)!” Ibrāhīm felt humbled and grateful.

Now that Ibrāhīm was spiritually prepared for this journey, he and the Imām (ʿa) joined the Ḥajj caravan of Imām Ḥusayn (ʿa) and continued their journey to the holy land of Mecca.

Manāqib Āl Abī Ṭālib, Vol. 4, P. 150

This certifies that _____ was born on _____ th

of _____ in the city of _____.

He is known as _____, because he _____.

He has _____ book, which contains all his duʿās.

Mother's Name: _____

Father's Name: _____

He died on the _____th of _____ and is buried in

_____.

I, _____, certify that I am learning about you, my beloved

Imām as-Sajjād (ʿa), and want you to be my shafīʾ on the Day of Judgment.

Signature: _____

Lesson 1.7: Imām Muḥammad al-Bāqir (ʿa)

Ahmad had been sitting with his parents for a while now. They had been discussing their trip to visit the 14 Maʿṣūmīn. Baba had just shared a beautiful story about Imām as-Sajjād (ʿa), and Ahmad was eager to know more.

"What a great story about Imām as-Sajjād (ʿa)! Just like the man Ibrāhīm in the story, I also want to make sure that I prepare my heart for our spiritual journey, inshāʾAllāh! Can you please tell me more about the other Maʿṣūmīn we are going to visit?" Ahmad asked.

"Yes, we can talk about them all!" his father replied. "So, the next Ma'sūm that we will be visiting in Medina is our 5th Imām, Imām Muḥammad al-Bāqir (ʿa), who is also buried in Jannatul Baqīʿ. He was the son of Imām as-Sajjād (ʿa) and Lady Fāṭimah, the daughter of Imām Ḥasan (ʿa). He was born on the 1st of Rajab and was martyred on the 7th of Dhul Ḥijjah."

"Hey, Bāqir is my friend's name!" Ahmad noted.

Mama nodded, "Yes, that's right! Bāqir is a very good name. Actually, Bāqir is short for 'Bāqir al-ʿUlūm,' which means the 'splitter and spreader of knowledge!'"

"Splitter of knowledge!? What does that mean? Does that mean Imām al-Bāqir (ʿa) broke knowledge into really small pieces?" Ahmad was only half joking.

Baba chuckled. "You could kind of say that! Sometimes knowledge is too complicated for people to be able to understand. Sometimes, people can't reach knowledge; they don't have access to it. When Imām al-Bāqir (ʿa) became the Imām, he was able to teach people about Islam freely and openly because the enemies of Islam were too busy fighting each other. He would hold many classes, teaching people about Islam, math, science, and much more! So, he both split knowledge and spread it for everyone to have."

Mama added, "Did you know that he was also there in Karbalāʾ with Imām Ḥusayn (ʿa)?"

"Really? With Imām Ḥusayn (ʿa) and Imām as-Sajjād (ʿa)? So there were three Imāms in Karbalāʾ!" Ahmad exclaimed.

"Yup, that's right! Imām al-Bāqir (ʿa) was only five years old at that time. He saw the whole tragedy of Karbalāʾ, and afterwards, he was also taken prisoner along with all of the women and the other children to Kūfah and Damascus. He was very brave, though! Your dad can tell you a great story about his bravery in Damascus!"

Ahmad leaned forward to listen.

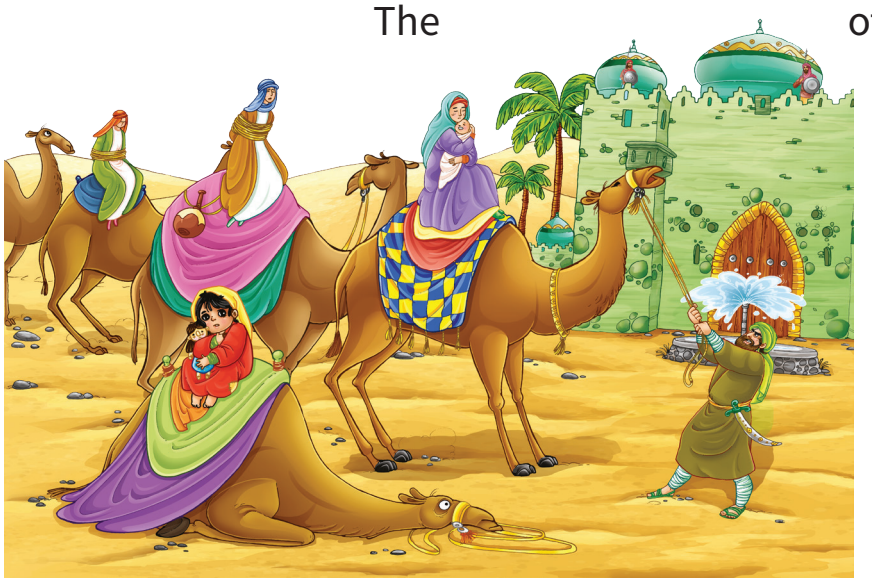
Storytime 1.7: The Free Child

Heavenly Children: Imām Muḥammad al-Bāqir (ʿa)

The sound of the water flowing from the fountain echoed outside the large castle. The sun glistened against the water, causing it to sparkle. However, this peaceful scene was soon ruined by the sound of the soldiers' loud stomping and marching.

One soldier roughly approached the arriving caravan. His evil eyes and stiff appearance were so harsh that even the camel started to cry as he brutally pulled its body down to the ground. All of a sudden, the soldier pulled out his whip and lashed the ground next to the camel, causing the camel to screech, and forcing the other camels to kneel down out of fear.

The soldier rudely called out to the people in the caravan, "Get off!"



The other soldiers began marching towards the caravan and grabbed the women and children, dragging them towards the entrance of the castle.

After tying up all the women and children, they reached the only man in the caravan. The angry soldier tried with all his might to push the man off the camel, but the man stayed steady. Even though he had large wounds and his hands were tied, he was able to get off the camel on his own.

Can you guess who these captives were?

This strong man was none other than the fourth Imām, Imām as-Sajjād (ʿa), and the women and children were Imām Ḥusayn's loved ones from Karbalāʾ!

The angry soldier commanded the other soldiers, "Make sure they all get inside. Don't let any of these worthless people out of your sight!"

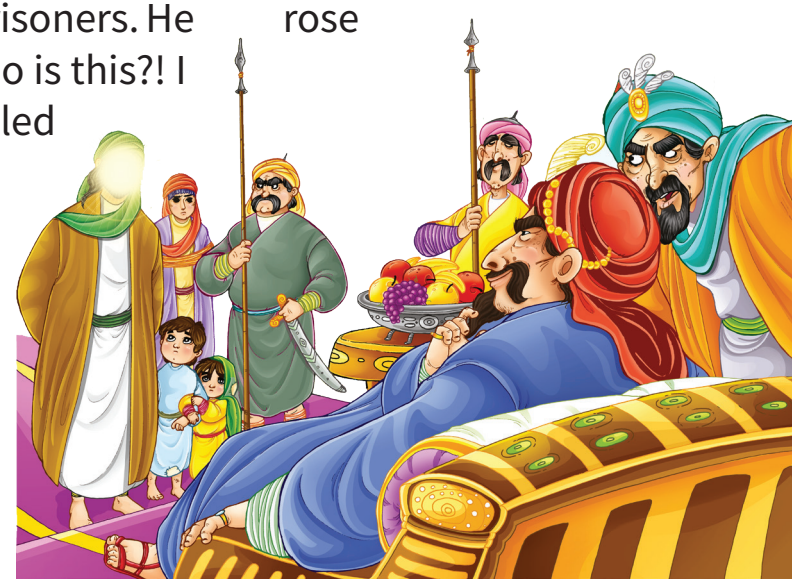
The soldiers began whipping the women and children, trying to get them into a straight line. The children cried and shrieked, clinging as closely to their mothers as possible. Sadly, they were all herded like sheep into the castle.

They were taken into a large room with green velvet curtains and plush couches. An evil looking man sat atop a large jewel-covered throne, gleefully waiting for the prisoners to enter.

This terrible man was the evil caliph, Yazīd. He sat on his throne, drinking wine and eating expensive food with his advisors, all while the caravan of Karbalāʾ was being brutally brought in.

Yazīd let out a loud and menacing laugh as the family of the Prophet (ṣ) was brought before him. However, he stopped laughing abruptly when he saw Imām as-Sajjād (ʿa) among the prisoners. He rose from his throne and demanded, "Who is this?! I thought you said all the men were killed in Karbalāʾ!"

One of his advisors whispered into his ear, "My master, this man is ʿAlī; he is the son of Ḥusayn. It seems he was too sick to fight on the day of ʿĀshūrāʾ, so they did not kill him and took him as a prisoner instead."



Yazīd snickered loudly and said to Imām as-Sajjād (ʿa), “So, ʿAlī, son of Ḥusayn, what did you see in Karbalāʾ?”

The Imām (ʿa) looked at Yazīd and calmly responded, “I saw what Allah (swt) knew would take place even before He created the Heavens and the earth.”

Yazīd’s smile quickly faded and he angrily sat back down. He had expected the Imām (ʿa) to complain, but his response was so peaceful and respectful. It was clear that he really loved and trusted Allah (swt).

He angrily flopped back into his seat. Yazīd picked up an apple and stared at it, thinking hard about what he should do. He turned to a group of his advisors and they quietly discussed this matter for a short while.

Then, Yazīd suddenly yelled, “Kill him!”

One of Yazīd’s soldiers quickly came forward and drew his sword. He grabbed the Imām (ʿa) by his arms and began dragging him outside.

Upon seeing this terrifying sight, the women and children began crying loudly.

However, one prisoner, a five-year-old little boy, took action and marched right up to Yazīd! This young boy was the brave Imām Muhammad al-Bāqir (ʿa), the son of Imām as-Sajjād. He stood before Yazīd and glared at him in anger! Yazīd furiously looked down at the child and shouted, “Who are you and what do you want?! Should I kill you, too?!”

Yazīd threw his apple to the side and laughed again.

The young Imām (ʿa) was not shaken by this. He bravely replied, “O Yazīd, your advisors gave you the opposite advice of the Pharaoh’s advisors. When the Pharaoh asked them for advice on what to do with Prophet Mūsā (ʿa) and his brother Prophet Hārūn (ʿa), they said, ‘Do not kill him!’ However, your advisors told you to kill my father. There is a reason for that.”

Hearing this, Yazīd stopped laughing. The young Imām’s words puzzled him. Irritated, he asked, “What is the reason?”

Imām al-Bāqir (ʿa) responded, “You and your advisors are the worst and lowest of humans because of all the sins you have committed. No one in their right mind orders for a Prophet or his family to be killed!”

The room suddenly fell silent in shock. All the soldiers, advisors, and court attendants held their breath as they waited to see Yazīd’s reaction. Yazīd looked around anxiously. He could see the effect that the little Imām (ʿa) had on the audience. Everyone was in awe of the courageous young Imām (ʿa).

Yazīd's arrogance quickly faded into embarrassment. The child was right—no one in their right mind kills a Prophet or his family. And Yazīd had already had Imām Ḥusayn (ʿa) killed in Karbalāʾ.

Uneasily, Yazīd lifted up his ring-filled hand and signaled towards his soldiers to release Imām as-Sajjād (ʿa).

Yazīd quickly directed his anger from the family of the Prophet (ṣ) to his advisors. "I should kill you all instead, you lowly beings!" he shouted. They began to shake with fear, and their faces turned green with panic.

Yazīd didn't know what to do; he felt so defeated! He hit the sides of his throne loudly and screamed, "Everyone, out! Out!"

Everyone quickly began streaming out of the castle; all the while, the words of young Imām al-Bāqir (ʿa) continued to haunt Yazīd.

Ithbāt al-Waṣīaʾ, P. 171

This certifies that _____ was born on _____ st of

_____ in the city of _____.

He is known as _____, short for _____

which means _____.

During his time he taught people _____, _____, and

_____.

Mother's Name: _____

Father's Name: _____

He passed away on the _____ th of _____ and is buried

in _____.

I, _____, certify that I am learning about you, my beloved

Imām Muḥammad al-Bāqir (ʿa), and want you to be my shafīʾ on the Day of Judgment.

Signature: _____

Lesson 1.8: Imām aṣ-Ṣādiq (ʿa)

“Ahmad, do you remember the names of all of the Maʿṣūmīn we will be visiting in Medina?” Ahmad’s father asked him. Baba, Mama, and Ahmad had been talking together about their plans to visit the fourteen Maʿṣūmīn.

“I know, I know!” Ahmad said. “Let me think. I remember we will be visiting Prophet Muḥammad (ṣ), Sayyidah Fāṭimah (ʿa), Imām Ḥasan (ʿa) and Imām Sajjād (ʿa)... Oh, and Imām Muḥammad al-Bāqir (ʿa) inshāʾAllāh!”

“Great job remembering them all! There is one more Maʿsūm we will be visiting in Medina: Imām Jaʿfar aṣ-Ṣādiq (ʿa). He is our sixth Imām and is also buried in Jannatul Baqī. Imām aṣ-Ṣādiq (ʿa) was born on the 17th of Rabīʿ al-Awwal and was martyred on the 25th of Shawwāl,” Mama explained.

“He must be the son of Imām al-Bāqir (ʿa), right?” Ahmad asked.

“Yes, he was the son of Imām al-Bāqir (ʿa) and Lady Umm Farwah,” she said.

“Was he like the other Imāms? Brave, kind, and wise?” Ahmad asked.

Baba smiled, “Most definitely! Remember how Imām al-Bāqir (ʿa) spread knowledge for everyone to reach?” Ahmad nodded. “Imām Jaʿfar aṣ-Ṣādiq (ʿa) continued that work and, alḥamdulillāh, because of peaceful conditions, he was able to do even more. He held classes and taught subjects like fiqh, akhlāq, math, and science. By knowing more about these subjects, we understand more about the great signs and miracles of Allah (swt)!”

“He had many famous students like Hishām son of Ḥakam, Abū Ḥanīfah, and Jābir son of Ḥayān. In fact, over four thousand scholars learned from the great teachings of Imām aṣ-Ṣādiq (ʿa)!” said Mama.

“Wow! That’s a lot of scholars! I wish I could have been his student!” Ahmad exclaimed.

“Yes, it would have been an honor to learn from him,” Mama said. “Even as a young child, he would teach others! Listen, I will tell you a story I know from his childhood."

Storytime 1.8: The Cheerful Boy

Heavenly Children Book 8: Imām aṣ-Ṣādiq (ʿa)

It was a still, dark night. Muḥammad found himself uneasily looking left and right as he swiftly, stealthily approached the door. He peered over his shoulder and squinted into the dark. Was anyone watching him? He made certain he was alone, and then knocked on the door.

I hope no one sees me visiting Imām Muḥammad al-Bāqir (ʿa), or the caliph will kill me! he thought.

The latch on the door creaked, and the door slowly opened.

A bright and welcoming face appeared in the doorway. "Salāmun ʿalaykum," Muḥammad greeted him respectfully.

"Wa ʿalaykum salām" the Imām (ʿa) replied. "Is that you Muḥammad?" he asked kindly. "Please come in!" The Imām (ʿa) opened the door wider, and Muḥammad stepped inside. As he entered, Muḥammad stole one last glance down the dim city streets behind him. He quickly and quietly shut the door.

Muḥammad breathed a sigh of relief. He finally felt safe now that he was in the Imām's presence. Now, he could relax. He followed the Imām (ʿa) and his son into a small sitting room.

As they walked in, the little child busied himself with a toy stick that had a red tassel hanging from it. The Imām (ʿa) walked over to his son and knelt down next to him. "May my parents be sacrificed for you!* Are you enjoying your game?" he asked with a smile.

The handsome child grinned widely and replied, "Yes!"

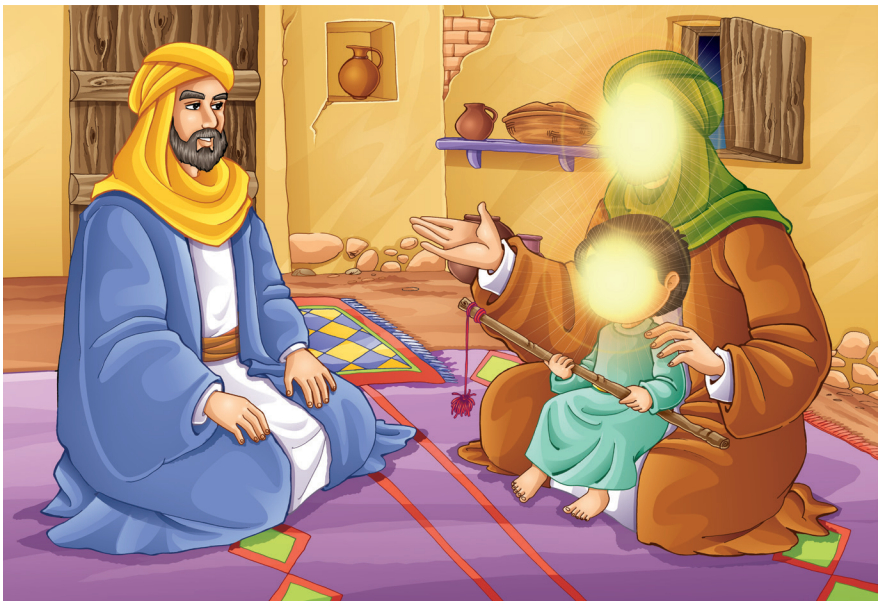
*In our ḥadīth and duʿās, when someone wants to show the highest level of loyalty and love towards another person, they use this expression.

Muḥammad watched as the Imām (ʿa) caressed the young child's hair. The Imām's face was full of love and affection for his child. Muḥammad could see that clearly his son was very beloved to him.

The Imām (ʿa) turned towards Muḥammad, saying, "Dear Muḥammad, this child, Jaʿfar aṣ-Ṣādiq (ʿa), will be the Imām after me. Obey him and benefit from him. I swear by Allah (swt) that he is patient and truthful. He has been given the same beautiful title, 'aṣ-Ṣādiq,' as the Noble Prophet (ṣ)!" Muḥammad listened carefully to what his Imām was telling him.

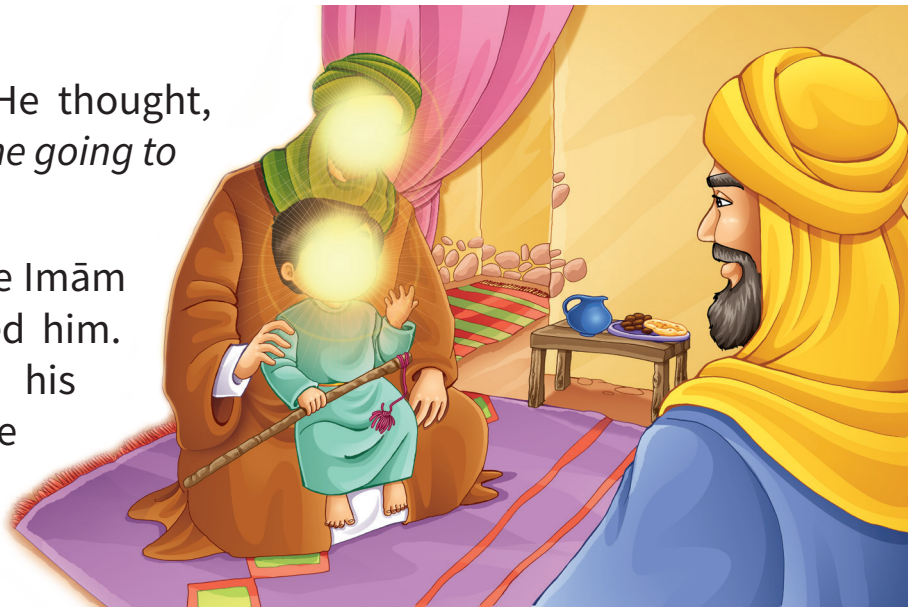
The Imām (ʿa) continued, "Allah (swt) will help his followers in this world and the next, and Allah (swt) will remove His blessings from his enemies."

Muḥammad could not stop staring at the child's beautiful face. Just like his father, the young Imām aṣ-Ṣādiq (ʿa) had a face full of light. The child noticed Muḥammad's gaze and became shy. He tried not to laugh, but this only made his face turn red! Noticing this, Muḥammad also smiled and began to laugh right along with the young child.



Muḥammad then recalled the purpose of his visit. He turned to Imām al-Bāqir (ʿa) and said, "O son of Rasūlullāh (ṣ), I have many questions. Could you please answer them for me?"

Imām al-Bāqir (ʿa), who was enthusiastically playing with the young Imām (ʿa) asked, "Why don't you ask my son?"



This surprised Muḥammad. He thought, *this boy is only a child! How is he going to answer my questions?*

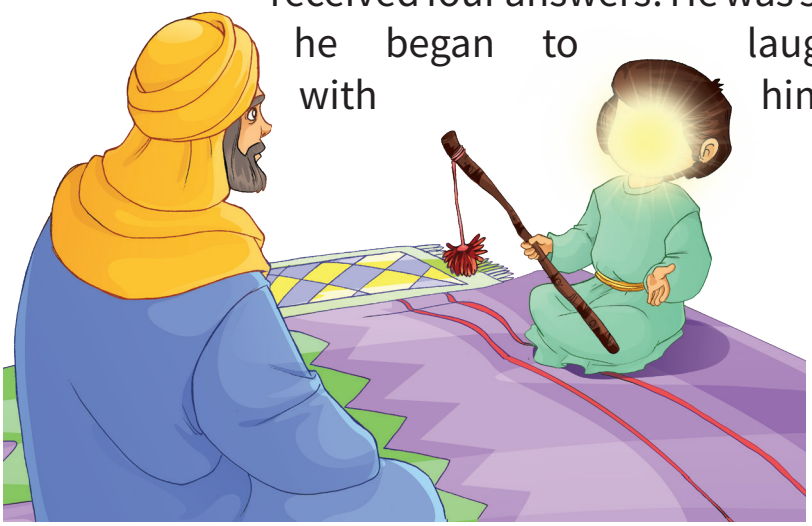
Nonetheless, he knew that the Imām (ʿa) knew best, and he trusted him. Besides, the Imām (ʿa) was his teacher, and he knew that he should follow his Imām and teacher's advice.

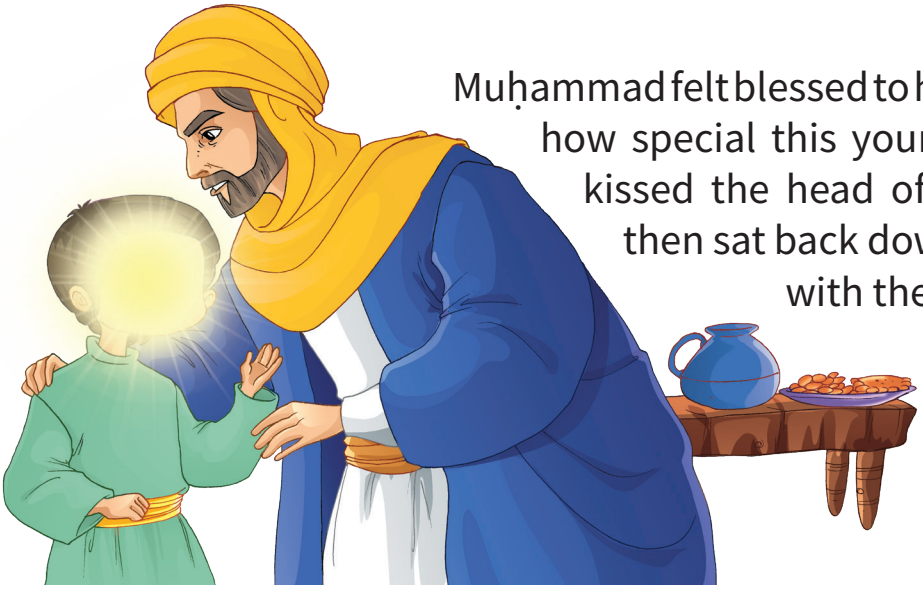
As Muḥammad was getting ready to ask his questions to the young Imām (ʿa), he paused and realized he had forgotten them all! He rubbed his long black beard, trying to remember at least one of them. As he was deep in thought, his eyes caught the eyes of the giggling child and he began to smile. That made him think of a new question.

"My master, where does laughter come from?" he asked.

The young child stopped laughing and cheerfully replied, "Dear Muḥammad, emotions come from the heart; sadness comes from the liver; breath comes from the lungs; and laughter comes from the spleen."

Muḥammad was shocked! He had asked one question of this young child and had received four answers! He was so happy to hear this that once again, he began to laugh, and the young Imām (ʿa) laughed with him.





Muḥammad felt blessed to have been able to experience how special this young child was! He stood up, kissed the head of the young Imām (ʿa), and then sat back down to enjoy dates and bread with the Imāms (ʿa).

After some time, Muḥammad stood up to leave. Imām al-Bāqir (ʿa) and Imām aṣ-Ṣādiq (ʿa) walked him to the door and bid him farewell.

As Muḥammad strode home, the dark streets were overcome with a strange silence, but if one listened carefully, every now and again, one could hear Muḥammad's quiet laughter as he pondered over what the young Imām (ʿa) had just taught him.

Biḥār al-Anwār, Vol. 47, P. 15

This certifies that _____ was born on _____ th of _____ _____ in the city of _____.

Mother's Name: _____

Father's Name: _____

He continued the work of Imām _____, teaching people about _____, _____, and _____. He also produced _____ scholars like _____ and _____.

He passed away on the _____ th of _____ and is buried in _____ _____.

I, _____, certify that I am learning about you, my beloved Imām Jaʿfar aṣ-Ṣādiq (ʿa), and want you to be my shafīʾ on the Day of Judgment.

Signature: _____

Lesson 1.9: Imām al-Kāẓim (ʿa)

In preparation for their big trip to visit the fourteen Maʿṣūmīn, Ahmad and his parents were discussing all the places they would go and which Maʿṣūmīn they would visit there. Mama had just finished telling a story about Imām Jaʿfar aṣ-Ṣādiq (ʿa).

Ahmad giggled. "Imām aṣ-Ṣādiq (ʿa) taught me that this comes from the spleen!" he laughed. Mama and Baba laughed, too.

"So," he said, composing himself. "We are visiting six of the Maʿṣūmīn in Medina. Where will we go then?"

"We will also be visiting the city of Kāẓimayn in Iraq. Two Imāms are buried there. One of them is our seventh Imām, Imām Mūsā al-Kāẓim (ʿa)," Mama said.

"Imām al-Kāẓim (ʿa) in Kāẓimayn!" Ahmad noticed how the names were similar.

"Right!" Baba said, "the city is actually now named for him. Imām al-Kāẓim (ʿa) was born on the 7th of Ṣafar to Imām Jaʿfar aṣ-Ṣādiq (ʿa) and Lady Ḥamīdah."

"Can you tell me more about him?" Ahmad asked curiously.

"Well, let's see…One important thing to remember is that Imām al-Kāẓim (ʿa) was alive under the rule of many evil caliphs, such as Hārūn ar-Rashīd. Hārūn did not like that the people loved Imām al-Kāẓim (ʿa), so he put him in prison for a long time. Imām al-Kāẓim (ʿa) was very patient, though, and even while he was in prison, he would thank Allah (swt) for giving him the opportunity to worship Him," said Mama.

"That's really patient," Ahmad said with awe. "Sometimes, I don't even like sitting in the car for the ride to school, it seems so long! How long was he in prison?"

"Oh, Ahmad. A long, long time. He was in prison for almost all of the last nineteen years of his life, and he was still in prison when he was martyred. He was poisoned by one of the prison guards on the 25th of Rajab." Mama shook her head sadly.

"Oh, that's terrible." Ahmad said with a frown. "Baba, do you know any stories from when Imām al-Kāẓim (ʿa) was my age?"

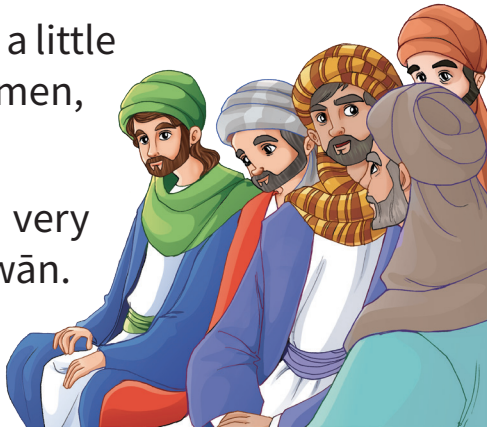
"Sure!" Baba replied, "I know a great story about our Imām!"

Storytime 1.9: The Burning Question

Heavenly Children Book 9: Imām al-Kāẓim (ʿa)

In a plain, bare room, a class of students sat quietly on the ground, patiently waiting for their teacher to arrive. The simple room was decorated by a homely floor rug and muted curtains framing the doorway. At last, Imām Jaʿfar aṣ-Ṣādiq (ʿa) entered. Every single student immediately rose to their feet, out of respect for their Imām (ʿa) and teacher. They waited until he was seated before sitting back down themselves.

As the Imām (ʿa) began his lesson, a little boy sat down right next to him. In a room full of young men, it was a curious sight to see a young child there.



All the students were listening to the Imām's words very carefully. All the students, except Manṣūr and Ṣafwān. The two kept whispering questions to each other, discussing something quietly but urgently.

But they weren't discussing what they would do after class or what they did last night. No, they were discussing something they wanted to ask in class. Manṣūr had a burning question, except he wasn't sure how to bring it up. Still, the question kept turning over in his mind.

The Imām (ʿa) continued class, speaking graciously and softly, teaching the students what they needed to know to become closer and more obedient to Allah (swt). His kind face and words reminded Manṣūr what a nice, honorable person Imām aṣ-Ṣādiq (ʿa) was. Even the small child next to him was enjoying the words of the Imām (ʿa). This gave Manṣūr reassurance. *Maybe it will be okay to ask my question,* Manṣūr thought to himself.

At that same moment, Imām aṣ-Ṣādiq (ʿa) turned to Manṣūr and gave him a particularly compassionate look. It was almost as if he had read Manṣūr's mind and was telling him, don't be afraid, be comfortable with me. Looking into the Imām's gentle eyes, Manṣūr gained the courage to ask his burning question.

Shyly, he looked down and began, "May my father and mother be sacrificed for you!* You have taught us that every person will experience death..."

The Imām (ʿa) smiled and nodded, encouraging Manṣūr to continue. The young child looked intently at Manṣūr, eager to hear the question. "May I be sacrificed for you;** when this happens to you, who will be the Imām (ʿa) after you?"

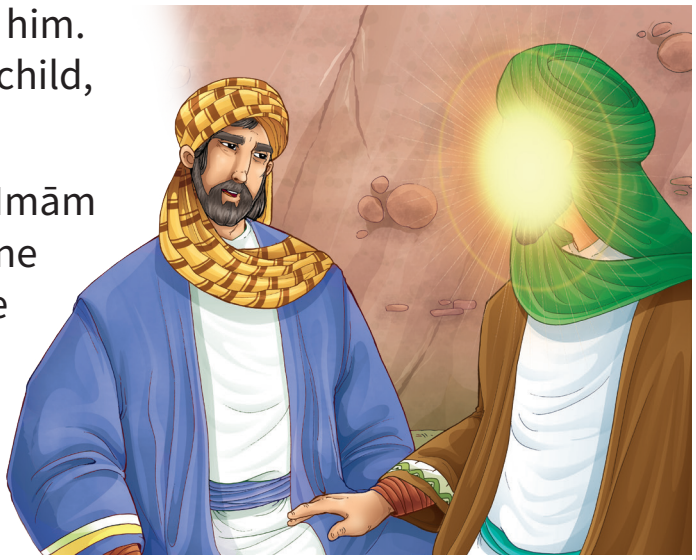
*In our ḥadīth and duʿās, when someone wants to show the highest level of loyalty and love towards another person, they use this expression.

**A phrase that shows complete obedience and loyalty because a person is saying they are ready to give even their life for the Imām (ʿa).

The room became pin drop silent; nobody even dared to breathe! How would Imām aṣ-Ṣādiq (ʿa) respond? Manṣūr looked around the room, and his eyes fell on his friend Ṣafwān. Ṣafwān gave him a friendly smile. They both felt relieved. Finally, Manṣūr had been able to ask the question which had occupied him for so long!

The Imām's face became brighter and his smile grew wider. The child next to the Imām (ʿa) also looked happy. It seemed as though the Imām (ʿa) had been waiting for this question. Manṣūr felt even more relaxed.

The Imām (ʿa) hugged the small boy next to him. "When death comes for me," he said, "this child, Mūsā al-Kāẓim (ʿa), will be your Imām."



The child looked lovingly at his father. The Imām (ʿa) caressed the child's head. Everyone looked at the child in awe. His young face was shining brighter than the moon.

Manṣūr looked at the satisfaction on all his classmate's faces. He realized that everyone had been wondering the same thing: who would be their next Imām (ʿa). This made him even more glad to have asked such an important question. Now, everyone knew who the next Imām would be.

Young Imām al-Kāẓim (ʿa) stood up and went outside. Imām aṣ-Ṣādiq (ʿa) continued teaching his lesson. Shortly after, the Imām (ʿa) ended the class with a du'a. He stood up, exited the room, and all the students followed him out to the yard.

Outside, the young Imām al-Kāẓim (ʿa) was holding a stick in his hand, using it as a cane. He gently nudged his sheep with the stick. "Hurry

now!" he said to the sheep. "We have to do sajdah to Allah (swt), who created us and takes care of us."

All the companions stood around, grinning and laughing as they watched. They were so impressed that even while playing, this little boy constantly remembered Allah (swt) and even taught animals about how to worship Him.

Imām aṣ-Ṣādiq (ʿa) walked towards the young Imām (ʿa) and hugged and kissed him. The companions wanted to show their affection for the future Imām as well. One by one, they came forward and kissed Imām al-Kāẓim's hand.

The students remained in the courtyard for some time, talking amongst themselves and enjoying the company of two Maʿṣūmīn. After a while, they politely asked for permission to leave. The Imām (ʿa) picked up his son and seated him on his shoulders. As his students left, Imām aṣ-Ṣādiq (ʿa) and his young son bid farewell to the students. Each of them left more satisfied than ever before.

Uṣūl al-Kāfī, Vol. 2, P. 83 & 87

This certifies that _____ was born on the_____th of

_____.

Mother's Name:_____

Father's Name: _____

He lived under the rule of _____, such as_____ who didn't like that the Imām (ʿa) was popular so he_____ for _____ years. The Imām (ʿa) was _____ years old when he was sent to prison, and would thank Allah for _____. He was poisoned by _____ _____ and passed away on the _____th of _____ and is buried in _____.

I, _____, certify that I am learning about you, my beloved Imām Mūsā al-Kāẓim (ʿa), and want you to be my shafīʾ on the Day of Judgment.

Signature: _____

Lesson 1.10: Imām ʿAlī ar-Riḍā (ʿa)

Ahmad's family was discussing their trip to visit the fourteen Maʿṣūmīn. Ahmad was curious to learn a little bit about each of the divine personalities they would be visiting. Baba had just told him about Imām Mūsā al-Kāẓim (ʿa) as a child.

"It sounds like Imām al-Kāẓim (ʿa) was a great student," Ahmad thought out loud. "Is the next Imām also buried with him in Kāẓimayn?"

"No," Mama said. "Imām ʿAlī ar-Riḍā, our eighth Imām (ʿa), is actually buried in Mashhad, Iran. That's quite a distance away from Kāẓimayn, Kūfah, and Medina, where the rest of the Maʿṣūmīn can be visited."

"Huh, those other places are in Iraq and Saudi Arabia, right? Why is Imām ar-Riḍā (ʿa) buried so far away? Was he born there, on a trip his parents took maybe?" Ahmad asked. "Actually, Imām ar-Riḍā (ʿa) was born in Medina on the 11th of Dhul Qaʿdah to Imām Mūsā al-Kāẓim (ʿa) and Lady Najmah, and no, his parents never went on a trip there," Mama answered with a sigh.

Ahmad was confused, "Then how did he end up in Mashhad?"

"It's a sad story," Baba said. "After Imām al-Kāẓim (ʿa) was martyred and Imām ar-Riḍā (ʿa) became the Imām, the evil caliph, Maʿmūn, knew that Imām ar-Riḍā (ʿa) was very intelligent and popular. This made him very jealous of the Imām (ʿa). He didn't want people to turn away from him and follow the Imām, so he came up with a plan. He invited the Imām to come to him in Merv, which is near Mashhad, to become his successor."

"His successor? Really?" Ahmad asked.

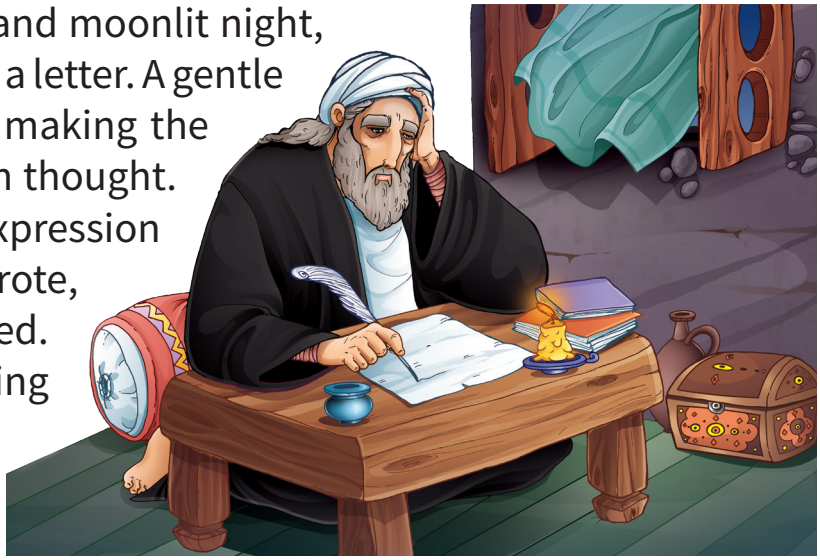
"Yes, but as Imām ar-Riḍā (ʿa) knew, it was a trick to make it easier for Maʿmūn to keep an eye on him. The Imām (ʿa) refused the invitation. So, Maʿmūn forced him to accept the position. Naturally, Imām ar-Riḍā (ʿa) took advantage of where he was, using it as an opportunity to teach people about Islam. He would hold majālis and tell people about Karbala and the mission of Imām Ḥusayn (ʿa). People would come from all over to learn from him, and Maʿmūn realized his trick was backfiring. The Imām (ʿa) was attracting people to Islam, so he decided to poison Imām ar-Riḍā (ʿa). The Imām (ʿa) was martyred on the 29th of Ṣafar and is buried in Mashhad."

"Maʿmūn was such a bad person! What an awful thing to do to an Imām (ʿa). He was helping people!" Ahmad reflected sadly. "Could you tell me a story about when he was young?"

"Of course! Bismillāh... " said Mama.

Storytime 1.10: The Bright Star

Heavenly Children Book 10: Imām ar-Riḍā (ʿa)



In a modest little home, on a cool and moonlit night, an old man sat by his candle writing a letter. A gentle breeze blew through the curtains, making the candle flicker. The man was deep in thought. His brows furrowed, a troubled expression sat on his face. With each word he wrote, he seemed more and more confused. Over and over, he would finish writing a sentence, shake his head in frustration, and then crumple up his paper.

He stood up and walked towards the window. Perhaps the cool breeze would refresh his mind and allow him to collect his thoughts.

A bright star in the sky caught his eye. The date trees below its shining light quivered in its brightness.

The breeze blew across the man's pensive face, and his body shivered. Although he was having trouble with his letter, Mufaḍḍal was an intelligent man. He knew that whenever he was stuck, he could turn to the Imām (ʿa).

Throughout his life, he had met with many of the Imāms — Imām al-Bāqir (ʿa), Imām aṣ-Ṣādiq (ʿa), and Imām al-Kāẓim (ʿa). They always gave him the best advice, full of wisdom and love.

Mufaḍḍal gazed up at the bright star again. Like that bright star, the Imām (ʿa) was his guiding light. He decided to put on his warm scarf and shoes and go for a walk. The air seemed chillier as he strode out the door, but the shining star winked at him, as though encouraging him to keep going.

The rustling date leaves waved in the wind, as if beckoning him to Imām Mūsā al-Kāẓim's house. Mufaḍḍal strode quickly through the quiet streets until he found himself at the Imām's doorstep.

Now that Mufaḍḍal had arrived, he felt uncertain coming at such a late hour. He lifted his hand to knock, but quickly let it drop to his side.

It's really late for a visitor. *Maybe I shouldn't disturb the Imām (ʿa),* he thought to himself.

He turned around, stepping off the doorstep to leave. Suddenly, he heard a voice call out, "Mufaḍḍal!" It was the kind voice of his Imām (ʿa)! Surprised but relieved, Mufaḍḍal gently knocked on the door.

As the door swung open, Mufaḍḍal saw the bright face of his Imām (ʿa), inviting him inside. Mufaḍḍal noticed a sweet child playing behind him. The Imām (ʿa) welcomed Mufaḍḍal into his house and led him into a simple room.

The Imām (ʿa) sat down, and Mufaḍḍal followed. The young child climbed onto his father's back. Mufaḍḍal smiled at the boy, who was now playing on the shoulders of the Imām (ʿa). The child kept climbing onto the Imām's back and sliding down, all the while laughing with delight. The Imām (ʿa) would smile at the child, kiss him, and then help him back onto his shoulders.

Imām al-Kāẓim (ʿa) returned his attention to Mufaḍḍal. "Please, Mufaḍḍal," he said, "ask your questions!"

Mufaḍḍal began asking his questions one by one. With each answer the Imām (ʿa) gave, Mufaḍḍal felt a growing sense of peace and tranquility in his heart.

As he spoke to Mufaḍḍal, the Imām (ʿa) continued playing with the little boy. Whenever he looked at the young child, Mufaḍḍal realized he felt warmth and contentment in his heart.

The conversation soon subsided. Suddenly, Imām al-Kāẓim (ʿa) picked up his son in his arms. "May my father and mother be sacrificed for you!* You are so dear to me!" he declared affectionately.

Upon hearing this, another question came to Mufaḍḍal's lips. "May my father and mother be sacrificed for you, my beloved Imām (ʿa)!" he said. "I feel a strange pull of love towards this young child; he has given me a special joy that I have only felt for the Imāms. Who is this child?"

The Imām's face beamed with happiness, and he placed his hand on the young child's shoulder. "Dear Mufaḍḍal, this is my son ʿAlī ar-Riḍā (ʿa). He is to me like I was to my father," he explained.

Mufaḍḍal felt his heart skip a beat. He had heard this exact same sentence before!

*In our ḥadīth and duʿās, when someone wants to show the highest level of loyalty and love towards another person, they use this expression.

The sentence began playing again and again in his mind. So, he thought, his mind racing, if this child has the same relationship to his father that Imām al-Kāẓim (ʿa) had to his father, then this means…

Excitedly, he asked, "My Imām, will this young child be the Imām after you?!"

Imām al-Kāẓim (ʿa) looked at Mufaḍḍal and smiled. "Yes! Anyone who follows him will find the right path, and anyone who does not obey him will be misguided."

Mufaḍḍal nodded with understanding. He felt overjoyed that, in addition to getting all his questions answered, he was also able to meet the next Imām!

After some time, Mufaḍḍal felt it was time to leave and let the Imāms rest. He bid the Imāms (ʿa) farewell, kissed their hands, and walked out into the open air with a grin.

He stood outside the Imām's door for a little while and noticed that the date trees were no longer swaying in the wind, and the night sky had cleared up. He tilted his head back to see that the bright star was now right above the Imām's house. As he took a closer look at the date trees, he noticed that their leaves seemed to be pointing right at the bright star. Mufaḍḍal smiled to himself, admiring how even nature seemed to be drawn to the guiding presence of the Imāms. Satisfied and at peace, he made his way home.

ʿUyūn Akhbār ar-Riḍā (ʿa), Vol. 1, Ch. 4, Ḥadīth #28

This certifies that _____ was born on the_____th of

_____ in _____.

Mother's Name:_____

Father's Name: _____

The evil caliph_____ forced the Imām (ʿa) to go to

_____, and accept _____. The Imām (ʿa) took

advantage of his position and _____. People would come from

_____ to _____.

He was poisoned by _____and passed away on the _____th of

_____ and is buried in _____, which is in _____.

I, _____, certify that I am learning about you, my beloved

Imām ʿAlī ar-Riḍā (ʿa), and want you to be my shafīʾ on the Day of Judgment.

Signature: _____

Lesson 1.11: Imām al-Jawād (ʿa)

Ahmad had heard so many stories from Mama and Baba about many of the 14 Maʿṣūmīn they would be visiting on their ziyārah trip. Ahmad was learning about all the great qualities the Maʿṣūmīn had, like kindness, gentleness, and wisdom. Mama had told him about Imām ʿAlī ar-Riḍā (ʿa) as a small child. Even as a young child, Imām ar-Riḍā could possess so much love and faith as to attract people towards him!

"Wow, I guess the Imāms (ʿa) are like bright stars that guide us," Ahmad remarked. "Are there any more Imāms buried in Mashhad with Imām ar-Riḍā (ʿa)?"

"No, actually Imām ar-Riḍā's son, Imām Muḥammad al-Jawād (ʿa), is buried in Kāẓimayn, with his grandfather," Mama said.

"Baba, can you please tell me more about him?" Ahmad asked.

"Well, Imām al-Jawād (ʿa) is the ninth Imām and the son of Imām ar-Riḍā (ʿa) and Lady Sabīkah. He was born on the 10th of Rajab in Medina and was poisoned by the evil caliph Muʿtaṣim on the 29th of Dhul Qaʿdah," Baba told him.

"Isn't he also known as Imām Muḥammad at-Taqī (ʿa)?" Ahmad asked

"Yes, one of his titles is at-Taqī—one who has taqwā." Baba answered.

"Taqwā? What is that again?" Ahmad asked shyly.

Mama smiled. "Taqwā is that great quality of being aware of Allah (swt) at all times, knowing He is watching you, and remembering Him when you make decisions. Imām at-Taqī (ʿa) has so much taqwā and was always conscious of Allah (swt)."

"When I grow up, I will also have a lot of taqwā, inshāʾAllāh!" Ahmad said.

"InshāʾAllāh! However, one does not need to be a grown-up to have taqwā! In fact, Imām at-Taqī (ʿa) became the Imām when he was only eight years old, and he already possessed all the great qualities! Even though he was so young, he was very wise and fearless! Let me tell you a story to show just how fearless he was!"

Storytime 1.11: The Brave Child

Heavenly Children Book 11: Imām al-Jawād (ʿa)

As the sun began rising over Baghdad, the city slowly came to life. People started getting ready to begin their day. The markets opened and crowds of people began to flock to the different stalls. The streets were lively with the hustle and bustle of the day's work. However, the peaceful morning was soon disturbed as the ground shook with the loud clacking of horses.

As people stepped outside their homes to see what was going on, they were attacked by two large soldiers on black horses.

The lashing noise of the whips was so loud and frightening that people began screaming and quickly ran back inside!

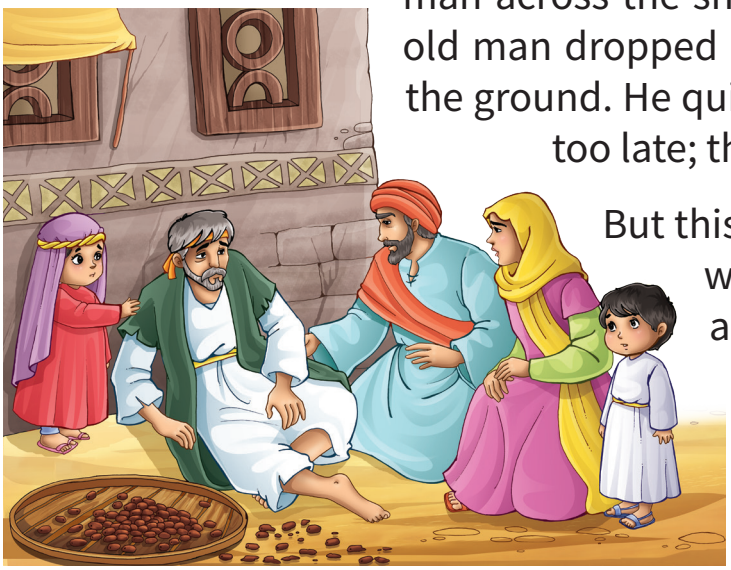
They fearfully peered out their windows, praying for the safety of everyone on the streets.

They could not understand why Maʾmūn, the evil Caliph, would be causing such a commotion with his soldiers—the roads were wide, and no one was blocking his way.

A little further ahead, an old date seller calmly walking down the street, selling dates.

All of a sudden, one of Maʾmūn's soldiers yelled at him, "Move, old man, or I will trample right over you!"

Before the old date seller could even blink, the soldier lashed his whip, hitting the man across the shoulder. The lash was so severe that the old man dropped his tray, and the dates tumbled all over the ground. He quickly tried to gather the dates, but it was too late; the horses had trampled all over them!



But this kind of treatment from the evil Maʾmūn was routine. People had become so upset and disgusted by his actions that they would curse him under their breath every time he and his soldiers passed by.

Maʾmūn continued making his way down the street. He neither took notice of anyone nor bothered saying salām to a single person. As he and his wicked soldiers rode through the city streets, they came to a road full of young children playing.

“Hey, you kids!” one of the soldiers roared. “Are you deaf?! Do you not hear us coming?! Move out of the way!”

As soon as the children heard the yells and loud clacking of the horses, they began screaming and fearfully ran back to their homes. But one eight-year-old boy did not move from his place.

He had not been playing, but had been sitting and watching all the other children play.

As the soldiers grew closer, the young child stood up. The peaceful expression on his face caused the soldiers to stop dead in their tracks. They were enchanted by the child’s bright face.

The young boy's peaceful face even caught Maʾmūn's attention. In fact, the child was so calm that Maʾmūn felt uneasy! He couldn't understand why this young boy was still outside, instead of running scared like the others.

Maʾmūn stopped in front of the small child and demanded, "Why didn't you run inside like all the other children?!"

The boy calmly replied, "Why should I go inside? The streets are very wide; you can easily pass through while others are still outside."

Maʾmūn was taken aback. How dare someone talk back to him like this—especially a child!

Maʾmūn finally managed to stutter, "What is your name?! Who is your father?!"

Once again, the young boy calmly replied, "My name is Muḥammad, and my father was ʿAlī."

Maʾmūn immediately recognized this young child; he knew this was Imām Muḥammad al-Jawād (ʿa), the son of Imām ar-Riḍā (ʿa). He now understood why this child had not run away frightened like the other children—he was from the brave lineage of Imām ʿAlī (ʿa).

Maʾmūn tried to turn away, but he couldn't. It was as if his body had frozen in place. He felt ashamed because he knew that the Imām (ʿa) was aware that he had killed his father, Imām ar-Riḍā (ʿa). Even though he had done it very secretly, everyone had eventually found out about Maʾmūn's evil action. Imām al-Jawād (ʿa) looked straight into Maʾmūn's eyes.

Suddenly, Maʾmūn realized that his soldiers were staring at him. They were eagerly waiting for him to give a witty reply to the young Imām (ʿa), but he was at a loss for words. The boy had shamed him into silence.

Maʾmūn put up his hand and stiffly called out, “Very well, let’s go!”

His soldiers were stunned! This little boy had dumbfounded the caliph! Confused, they followed his command and began moving forward.

As Maʾmūn and his soldiers moved through the streets, he could not stop thinking about the young Imām (ʿa). He felt belittled and angry. How dare this child talk to me like this?! I’m the mighty caliph! he thought, not feeling very mighty.

As Maʾmūn and his men rode further and further away from the city, a renewed sense of peace settled over the streets. All the children surrounded Imām al-Jawād (ʿa) and were so happy and proud of his bravery. Soon, the streets were once again filled with the wonderful cheers and noises of all the young children playing.

Kashf al-Ghummah, Vol. 3, P. 187

This certifies that _____ was born on the_____th of

_____ in _____. He was called

“al Jawād” which means _____.

Mother’s Name:_____

Father’s Name: _____

He became the Imām (ʿa) at the age of _____ years. He was poisoned by

_____ and passed away on the _____th of

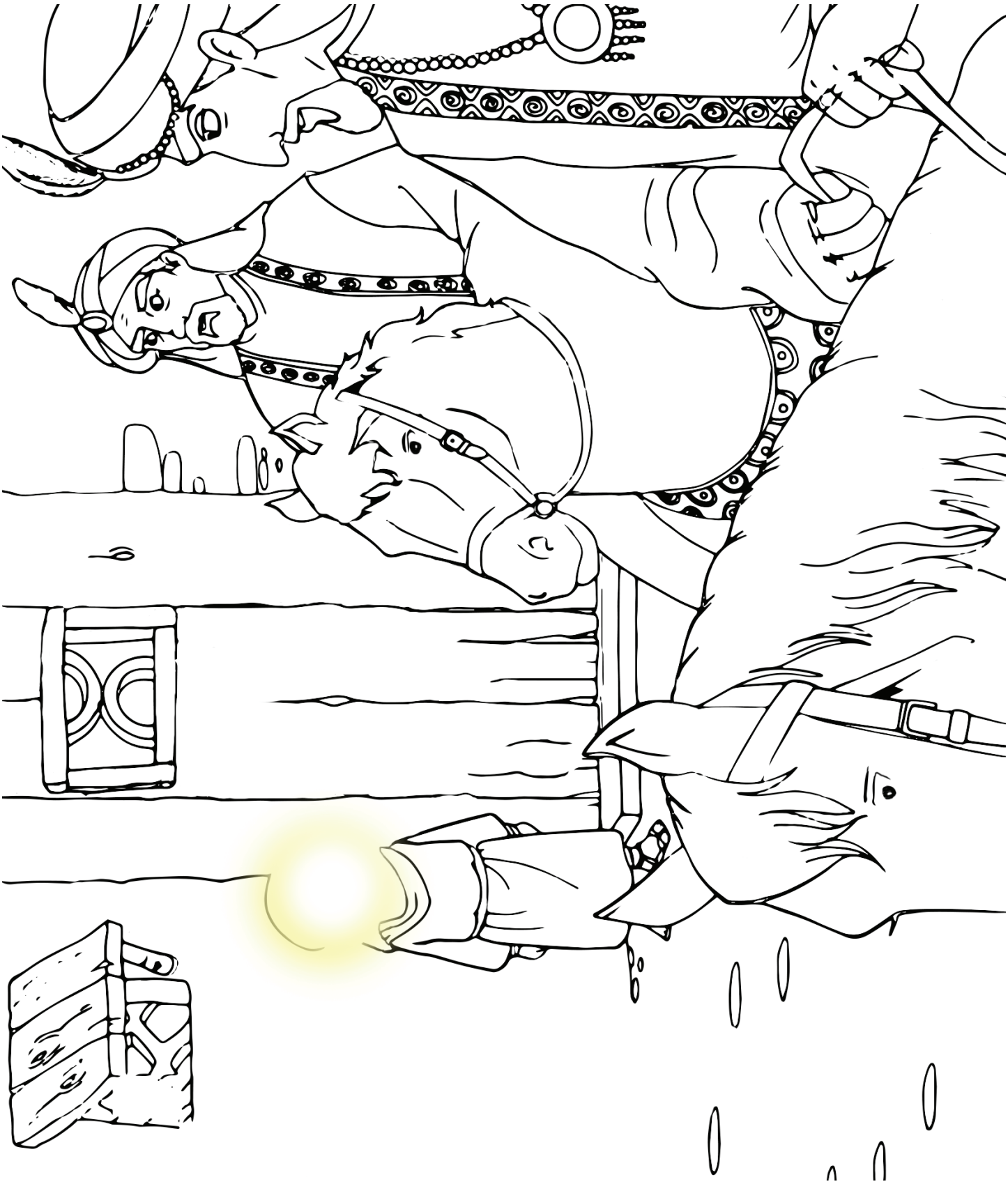
_____ and is buried in_____, just like _____

_____.

I, _____, certify that I am learning about you, beloved

Imām Muḥammad al-Jawād (ʿa), and want you to be my shafīʿ on the Day of Judgment.

Signature: _____



Lesson 1.12: Imām al-Hādī (ʿa)

Mama, Baba, and Ahmad sat together talking about the Maʿṣūmīn. Once Ahmad had found out that they were going to visit all of the fourteen Maʿṣūmīn on a trip, he had been curious to know more about all of them! Mama had just told him about Imām al-Jawād (ʿa), who had been given the role of Imām at a very young age.

"So even as a boy," Ahmad said slowly, "Imām al-Jawād (ʿa) made good choices and even guided people. Wow." Mama and Baba looked at each other with knowing smiles on their faces. Ahmad smiled up at them. "I'm excited to visit him at Kāẓimayn! Will we be visiting any more Imāms there?"

"No," Mama said. "Kāẓimayn has just the two, Imām al-Kāẓim (ʿa) and Imām al-Jawād (ʿa). After Kāẓimayn, we will go to Sāmarrāʾ, inshāʾAllāh."

"Who is buried in Sāmarrāʾ?" Ahmad asked.

"One of the Imāms buried in Sāmarrāʾ is our tenth Imām, Imām ʿAlī al-Hādī an-Naqī (ʿa)," Baba told him. "He is the son of Imām al-Jawād (ʿa) and Lady Samānah. He was born on the 3rd of Rajab and was martyred on the 15th of Dhul Ḥijjah. Just like his father, he became the Imām when he was only eight years old!"

"So how did Imām al-Hādī (ʿa) end up in Sāmarrāʾ?" Ahmad asked.

"The caliph Mutawakkil, another very bad man like the caliphs before him, forced Imām al-Hādī (ʿa) to leave Medina and move to Sāmarrāʾ. He was in prison for a very long time there, and then his successor Muʿtaz poisoned our Imām (ʿa) when he was 42 years old."

"Another Imām poisoned?!" Ahmad was upset to hear this. "But why did the caliph poison him? He was jealous, too, huh?"

"Yes, Ahmad," Mama said. "See how jealousy can make someone do such terrible things as poisoning Allah's representative? The ʿAbbāsid caliphs were scared that too many people would follow Imām al-Hādī (ʿa), even if he was in prison. You see, our Imām (ʿa) was very wise, but also very humble, even from a very young age. Here's a story to show you what I mean."

Storytime 1.12: The Little Scholar

Heavenly Children Book 12: Imām al-Hādī (ʿa)

Muʿtasim grunted and muttered to himself. Although he was the caliph, the ruler of the land, he pushed his food around his plate like a grumpy child. With an ugly grimace on his face, he glared around the palace courtroom. He was so furious! Gruffly, he snatched the crown off his head to wipe the beads of sweat rolling down to his eyebrows.

His vizier had been anxiously studying the caliph. It was his job to keep the caliph happy by helping him solve his problems. Working for such an unpleasant but powerful person was dangerous. If the vizier didn't do his job, he could be fired. Or worse, killed. The vizier knew he had to do something. He kneeled before Muʿtasim.

"My master," he croaked nervously, "may my father and mother be sacrificed for you — " But this only enraged Muʿtasim even more!

"Quiet!" he bellowed. "Everyone just be quiet!"

The vizier scrambled to his feet. He looked down at his shoes, avoiding the caliph's eyes. The palace guards exchanged glances, shifting tensely from one foot to the other. What would the caliph do next? Muʿtasim was known for being moody and unreasonable. When he was in a bad mood, he could give very harsh punishments. The last time he was mad, he sent a soldier to the executioner to be killed just for making a small sound!

Muʿtasim pushed himself to his feet and began pacing back and forth. "We put him in prison," he growled to himself, "and he teaches the prison guards. We banish him from the city, and he persuades the people there. I have to…we have to…poison him!" Muʿtasim paused. Everyone held their breath. "But if we poison him, the Shīʿahs will rise against me in protest! Argh! What do I do with this family?!" He threw his arms up in frustration.

Muʿtasim was not talking about a rival ruler who had lots of riches, armies of men, and huge palaces. No, he was talking about a young, eight-year-old boy whose father, Imām al-Jawād (ʿa), he had just poisoned. He was talking about Imām ʿAlī al-Hādī (ʿa).

Despite now being orphaned and being so young, al-Hādī (ʿa) had already begun his job of guiding people to the truth. He was already winning their hearts! If the people turned towards Imām al-Hādī (ʿa), they would surely turn away from Muʿtasim.

If Muʿtasim imprisoned the young boy, the people would revolt. If he did nothing, he knew that Imām al-Hādī (ʿa) would earn everyone's love and loyalty. They would no longer tolerate Muʿtasim's tyrannical rule, and they would overthrow him! After all, people always seemed to find their way towards the truth. Muʿtasim had to do something!

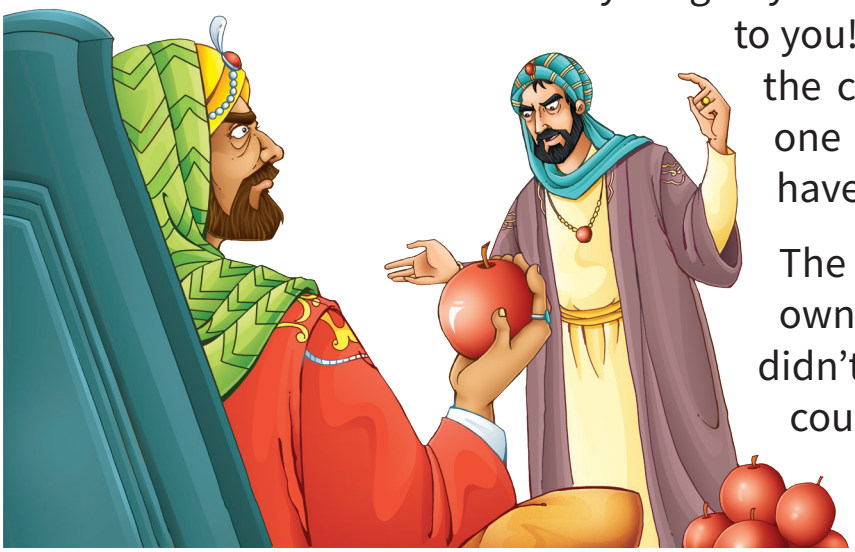
Muʿtasim stood there, fuming and raging to himself. The vizier felt like this was a good time to interrupt Muʿtasim's thoughts and cautiously said, "May I be sacrificed for you, my master. I have a good idea!" Muʿtasim sharply turned around and stalked towards his vizier.

Muʿtasim viciously grabbed the vizier's collar, glaring at him. "I will make your mother cry for you! You better not say anything ridiculous, or I will kill you!" he shrieked.

The vizier cowered under the caliph's seething breath. His mouth turned dry. He gulped. "Uh…yes, my master! Whatever you wish!"

Muʿtasim let go of the vizier's collar and shouted, "Speak!"

The vizier exhaled slowly. "He is very young," he began. "Why don't we bring him here and train him ourselves? I know of a Qurʾān teacher named Junaydi. He hates Prophet Muḥammad's family. All we have to do is pay him generously, and he will teach the young boy how to hate his lineage and be loyal to you! This is much better than putting the child in jail because this way, no one will revolt against you. They will have no idea what we are doing!"



The vizier was very pleased with his own idea, but he knew Muʿtasim. If he didn't like the vizier's suggestion, he could lose his temper again. The vizier waited nervously for Muʿtasim to respond.

Muʿtasim stared at the vizier for a moment then looked away. As he bit into an apple, the juice trickled down into his mustache and beard.

The vizier and all the guards were on edge with suspense. What did Muʿtasim think of this evil plan? All of a sudden, he began laughing hysterically. Chunks of apple flew out of his mouth as his shoulders shook with each laugh. He wiped the spit from his mouth with his sleeve. He sneered gleefully at the vizier. "I knew you were the smartest vizier I could find!"

Muʿtasim grabbed a bag of gold and threw it at the vizier. The bag hit his chest so hard that he lost his balance. The gold coins spilled all over the floor. The vizier thanked the caliph profusely as he scrambled on his hands and knees, chasing after the scattering coins.

That same evening, the caliph sent a messenger to Junaydi with a letter and two bags of gold coins. Upon seeing the bags of gold, Junaydi promptly accepted the job and told the messenger to send Imām al-Hādī (ʿa) to his school the next day.

The next morning, as all the children filed into Qurʾān class, Junaydi eagerly looked around for Imām al-Hādī (ʿa). He didn't see a new student amongst all the children!

Something caught the corner of his eye. Suddenly, he realized the young Imām (ʿa) was sitting right next to him! And he was the only child without a Qurʾān!

Junaydi smiled to himself. Ha! This child probably doesn't know anything! I can even translate the āyahs of the Qurʾān however I like, and he won't have a clue! he thought smugly.

A month later, Junaydi was summoned to the palace. Muʿtasim wanted to know how Junaydi's little student was doing.

As he walked into the courtroom, Junaydi respectfully bowed before the caliph. The caliph was in the middle of a meal, but when he saw that Junaydi had arrived, he didn't even wait to swallow his bite. With a mouth full of food, he sputtered, "So, what news do you have about the boy?!" He was so excited to hear if their plan was working!

Calmly, Junaydi said, "My master, please do not say boy; say teacher."

Muʿtasim immediately stopped chewing. His jaw fell open and all the glee on his face disappeared. He was shocked. "What do you mean, 'teacher'?!" he shouted with an angry grimace.

"My master, everyone knows me as a teacher. But this child is much more educated than I am!" Junaydi replied. Muʿtasim gulped. He curled his fingers into tight fists and his nose flared. Junaydi continued, "He has memorized the entire Qurʾān and even points out my mistakes! He doesn't bring a Qurʾān to class, but whenever I ask him to recite from a long surah, he knows where to start and end. When I hear him recite the verses, I feel like I know nothing. He knows the answers to the most challenging questions; I swear his knowledge is from Allah (swt)! What could I possibly teach him? He is my teach — "

“STOOOOOP!” Muʿtasim had stood up, gripping the arms of his chair with white knuckles. He was panting in fury, and beads of sweat had started rolling into his eyebrows. The vizier, the guards, and the court attendants all stood still, waiting.

The caliph ran towards one of his guards and snatched his sword. Everyone looked at Junaydi, but it wasn’t Junaydi Muʿtasim was aiming for! Like a raging bull, Muʿtasim charged towards his vizier, sword pointing right at his head. “I told you I would make your mother cry!”

Everyone watched as the vizier bolted out of the palace hall, never to be seen again.

Ḥayāt al-Imām ʿAlī al-Hādī (ʿa), P. 171

This certifies that _____ was born on the____th of _____. He is also known as_____.

Mother's Name:_____

Father's Name: _____

He became the Imām (ʿa) at the age of _____ years, just like _____. The caliph of his time, _____, forced him to _____ and move to _____, where he was in _____ for_____ years. He was poisoned by _____ and passed away on the _____ th of _____ at the age of _____ and is buried in _____ _____

I, _____, certify that I am learning about you, beloved Imām ʿAlī al-Hādī (ʿa), and want you to be my shafīʾ on the Day of Judgment.

Signature: _____

Lesson 1.13: Imām al-ʿAskarī (ʿa)

Ahmad, Mama and Baba had been sitting for hours now. They were talking about all the places they would visit on their ziyārah trip to see the fourteen Maʿṣūmīn. Mama had told a wonderful story about Imām al-Hādī (ʿa) guiding the people even as an eight-year-old Imām.

"Wow, what a great person Imām al-Hādī (ʿa) was," Ahmad marveled. "So Imām al-Hādī (ʿa) is buried in Sāmarrāʾ. Is anyone else there?" Ahmad asked his parents.

"Our eleventh Imām, Imām Ḥasan al-ʿAskarī (ʿa), the son of Imām al-Hādī (ʿa) and Lady Sawsan, is also buried in Sāmarrāʾ. He was born on the 8th of Rabīʿ al-Ākhir and was martyred on the 8th of Rabīʿ al-Awwal," Baba said matter-of-factly.

"Was he also a young boy when he became the Imām, like his father and grandfather?" Ahmad asked.

"No, my dear," Mama said. "He became the Imām when he was twenty-two years old, after his father was martyred. Sadly, he himself was martyred at a very young age. He was the Imām for only six years. The evil caliph knew that Imām Ḥasan al-ʿAskarī (ʿa) would be the father of the final Imām, who would fill the world with justice and peace. He wanted to stop this from happening, so he kept Imām al-ʿAskarī (ʿa) under house arrest."

"What is house arrest?" Ahmad wondered.

"It's like being put in prison in your own home. The Imām (ʿa) wasn't allowed to leave his home. Only people who the caliph allowed to enter the house were able to go, like his own guards. The Imām (ʿa) was basically a prisoner." Baba shook his head sadly.

"So then what happened?" Ahmad asked.

"Alḥamdulillāh, Imām al-ʿAskarī (ʿa) married Lady Narjis, and through Allah's miracle, she secretly gave birth to our 12th Imām (ʿaj). The caliph had planned to kidnap any baby of the Imām, but you see, Allah (swt) is the best of planners. Always having an Imām as a guide for the people is part of Allah's plan. When Imām al-ʿAskarī (ʿa) was poisoned by the caliph, it was the twelfth Imām (ʿaj) who led his father's funeral prayers. This proved to everyone that he was alive and he is the last Imām!"

"It sounds like Imām al-ʿAskarī (ʿa) had a hard life. Is there a story about him you could tell me?" Ahmad asked.

"I know a story from his childhood that you'll enjoy hearing," Baba said.

Storytime 1.13: The Little Philosopher

Heavenly Children Book 13: Imām al-ʿAskarī (ʿa)

The dusty city streets echoed with noise as little children played their games. In one corner, a few kids were hollering and whooping as they competed in an energetic soccer match. As they played, the ball would bounce off the doors and walls of nearby houses.

On the other side of the street, children were pretending to be sword-fighting, trying to see who would be the best soldier amongst them.

Meanwhile, on the doorstep of a nearby house, some children were spinning colorful tops, challenging each other to spin their tops the longest, laughing each time the tops tumbled.

Occasionally, a weary mother would pop her head out of a doorway to plead for some quiet. Finally, one woman emerged from her door, waving a broom in her hand. "Why are you making so much noise?! Don't you have somewhere else you can play?!" she shouted.

Just then, a very tall man walked through the street. He wore a white thobe with a green ʿabāʾ draped over his shoulders. From his demeanor, it was clear he was one of the companions of Imām al-Hādī (ʿa).

Some children sat in his path, but the man didn't want to disturb their games. He waited for them to finish and then walked through once they had cleared the way. Several times, the children even ran right into him, brushing past his legs or into his thobe, but he would just smile at all the fun they were having.

As he continued on his walk, the man came

across one child unlike the rest. Instead of playing with friends, he was quietly sitting by himself on the steps of a house. He seemed to be observing the other children's games.

The man wondered why this little boy was not playing. Perhaps it was because he didn't have a toy.

The kind companion decided to go to one of the little shops and surprise the child with a beautiful sword.

He quickly purchased a nice-looking sword and presented it to the child. "Look what I got for you!" he said warmly. "I bought you this sword. Why don't you go join your friends?"

The boy smiled at the man and said, "May Allah (swt) bless you! Thank you very much, but I am sitting here because I am thinking about Allah's mercy and wonderful blessings. Did you know that Allah (swt) says in the Qurʾān that we have not been created only to play?"

The man blinked. He was not expecting this answer as the little boy's response. He realized that this was no ordinary boy; this was a very special child indeed.

Curious to understand the child, the man sat down next to him and asked, "So, why have we been created?"

Confidently, the boy replied, "To gain knowledge, make good choices, and worship Allah (swt)."

The man became even more intrigued. "Where did you learn this from?" he asked.

He expected the boy to mention his parents or teacher.

"In the Qurʾān, Allah (swt) says, 'Do you think that you have been created without any purpose?' (23:115)," the boy answered serenely.

Now, the man was completely shocked. This child knew the Qurʾān so well! The man knew that only an Imām could speak so beautifully. Imām al-Hādī (ʿa) would also speak this wisely and quote the Qurʾān in his discussions. Slowly, it dawned upon him. Surely, he was speaking with a child from the family of Rasūlullāh (ṣ)!

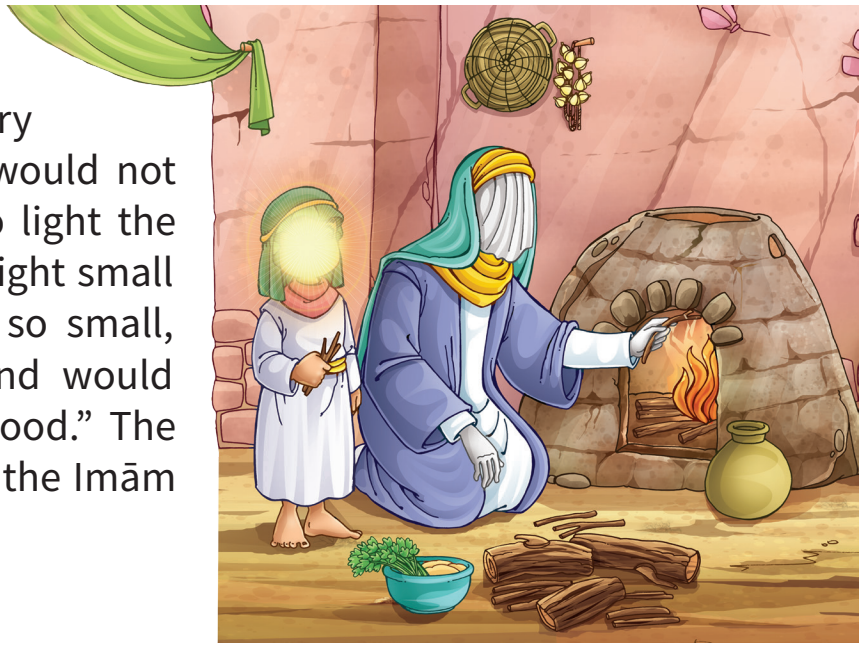
Who could this little boy be? Of course! This child was Imām Ḥasan al-ʿAskarī (ʿa), the son of Imām al-Hādī (ʿa)!

The man had one last question for the wise little Imām (ʿa). "You are just a kid! You are not even baligh*! Shouldn't you be having fun?" he asked earnestly.

*Bāligh: when one reaches the age of responsiblity of duties towards Allah

"I know," Imām al-ʿAskarī replied, "But it is never too early to start gathering good deeds because bad deeds seem to pile up very quickly." The Imām (ʿa) looked at the man.

"Let me explain. Sometimes, I used to watch my mother try to light a fire. First, she would try to light the big logs, but they would not catch fire easily. So, in order to light the big logs, she would gather and light small twigs. Because the twigs were so small, they would catch fire easily and would then help light the bigger firewood." The man smiled as he realized what the Imām (ʿa) was teaching him.



The Imām (ʿa) continued, “Humans are the same. If we start doing good deeds from a young age, then as we get older, these good deeds, like the twigs, will light our hearts to do more good deeds. However, if we do bad deeds from a young age, it will be harder to perform good deeds as we get older.”

This left the man speechless. He had never heard such a wise reply from such a young child. He stood up and thanked the young Imām (ʿa) for teaching him such an important lesson. He kissed the young Imām’s hand and bid him farewell.

As he headed home, the man thought deeply about what the young Imām Ḥasan al-ʿAskarī (ʿa) had explained to him. Now I see why it is so important for us to start doing good deeds and stay away from bad deeds as early in life as possible, he thought. As he walked down the street, the afternoon sun shone high above him. He could hear the pleasant clamor of the other children laughing and playing in the distance. He thanked Allah (swt) for having met such a special child!

Ḥayāt al-Imām al-Ḥasan al-ʿAskarī, P. 19

This certifies that _____ was born on the_____th of__

_____.

Mother's Name:_____

Father's Name: _____

He became the Imām (ʿa) at the age of _____ years, and he was the Imām for_____ years.

The evil caliph kept the Imām (ʿa) under_____ because he knew the Imām would

_____ to_____, who would _____.

The Imām (ʿa) still married _____, who secretly gave birth to ____

_____. When the Imām (ʿa) passed away, _____

_____ led the funeral prayer, to show everyone that he was the next Imām. Imām ʿAskarī (ʿa) was poisoned, and passed away on the _____th of _____ and is buried in

_____.

I, _____, certify that I am learning about you, my beloved

Imām Ḥasan al-ʿAskarī (ʿa), and want you to be my shafīʾ on the Day of Judgment.

Signature: _____

Lesson 1.14: Imām al-Mahdī (ʿaj)

Ahmad, Mama, and Baba had spent the whole afternoon talking about their upcoming ziyārah trip to visit the fourteen Maʿṣūmīn.

"I know the last Maʿṣūmīn we will visit! It's our twelfth Imām (ʿaj)!" Ahmad said. "I know he's alive, so we can go visit him, right?"

"Well, Imām Muḥammad al-Mahdī (ʿaj) is alive and is always guiding us, but we cannot go visit him because we don't know exactly where he is. He is in ghaybah."

"What's ghaybah?" Ahmad asked.

"Ghaybah means 'occultation,' which means becoming hidden. The ghaybah is divided into two time periods: Al-Ghaybah as-Ṣughrā and Al-Ghaybah al-Kubrā."

"What's the difference between the two?" Ahmad asked.

"Al-Ghaybah as-Ṣughrā, the smaller occultation, took place from when the Imām (ʿaj) was five years old and lasted for 68 years. Although the exact location of the Imām was kept secret, he would answer people's questions through his four representatives." Mama explained. "Al-Ghaybah al-Kubrā, or the greater occultation, began after the Imām's fourth representative died, and still continues to this day."

"Why is his location hidden, though?" Ahmad asked.

"Remember all those times that the caliphs poisoned the Imāms, or the people stood against the Imāms? Well, because the people aren't ready to follow the Imām (ʿaj) and support him in his work, Allah (swt) has kept him safe until the people are willing and ready to stand for the mission of Islam under the Imām's guidance," Baba said. Ahmad sat thinking about this for a minute.

Mama added, "Remember when the Imām (ʿaj) was born on the 15th of Shaʿbān, his father kept him hidden?" Ahmad nodded. "His father, Imām al-ʿAskarī (ʿa) only told a few close companions about the Imām (ʿaj). The caliphs knew that the twelfth Imām (ʿaj) would spread peace and justice, which means he would put an end to their corrupt rule. After leading the funeral prayers of his father, Imām al-Mahdī (ʿaj) went into ghaybah. He will come back once he has enough followers to help him spread peace and justice."

"Can I be one of his followers?" Ahmad asked eagerly.

"InshāʾAllāh!" Baba said. "InshāʾAllāh, we can all do good deeds, make good choices, and prepare ourselves to be his followers and companions!"

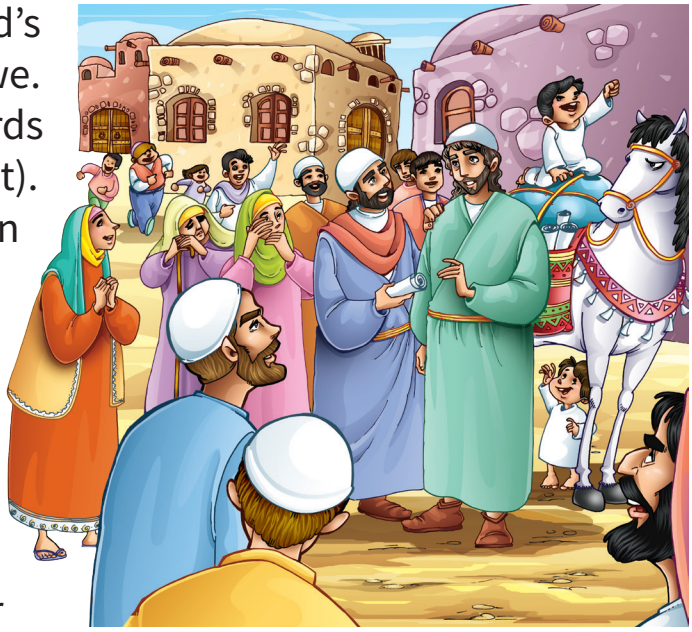
Ahmad became quiet again. "How are we going to visit him?"

Baba responded, "Although we do not have to go anywhere to visit him — really, we can talk to him wherever we are — we will visit Masjid al-Jamkarān in Iran, which is the masjid of our Imām (ʿaj)." Ahmad's face brightened, glad to hear this.

His father said, "Let me tell you a great story about another Ahmad, who was a companion of our beloved Imām (ʿaj)!"

Storytime 1.14: The Valuable Gift

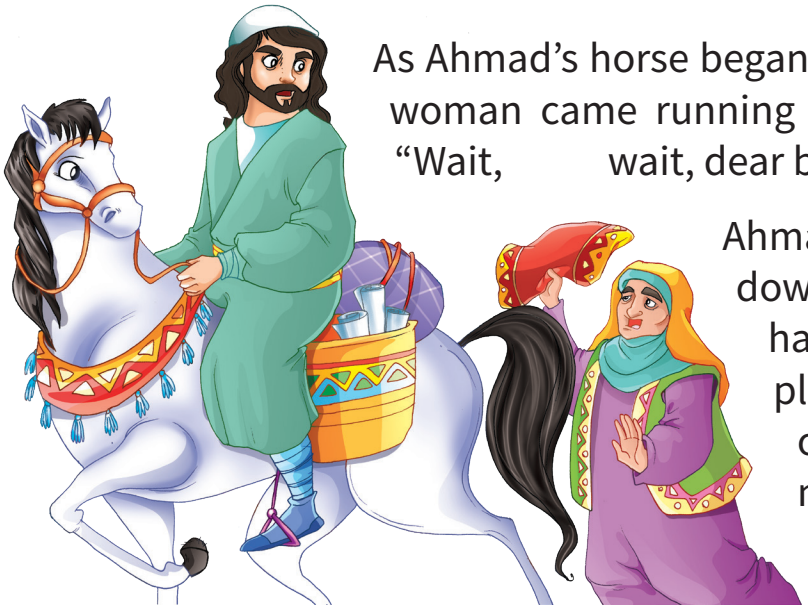
Heavenly Children Book 14: Imām al-Mahdī (ʿaj)



As Ahmad finished his speech, the crowd's eyes filled with tears of wonder and awe. Ahmad was a strong believer, and his words were filled with his deep faith in Allah (swt). Such sincere words had a powerful effect on the listeners.

People flocked around him now, handing him letters and gifts that they wanted him to deliver to Imām Ḥasan al-ʿAskarī (ʿa). They had come from so many faraway places to the city of Qum, just so they could have their gifts delivered to their Imām (ʿa)! Many did not even know Ahmad personally, but they trusted him with their precious parcels. Ahmad carefully packed all the letters and gifts into the side of his horse's saddle.

He mounted his horse, took hold of the reins, and bid farewell to all the believers.



As Ahmad's horse began trotting through the village, an old woman came running out, waving a small woven cloth. "Wait, wait, dear boy, wait!" she cried out.

Ahmad stopped in front of her and got down from his horse and the woman handed him the cloth. "Dear son, please take this gift to the Imām (ʿa) on my behalf. I have weaved it with my own hands!" she said.

Ahmad took the woven cloth. He couldn't help but notice that it was very small and plain. The old woman read the disappointment in Ahmad's face. "Dear son," she said, "I know it's not much, but I have hope that my Imām (ʿa) will accept it, and maybe, just maybe, he may pray on it even once."

Ahmad nodded, ashamed of his reaction, and placed the woven cloth with the rest of the gifts. Now, Ahmad was ready to begin his journey. The crowd watched as he departed, wishing that they were also young and strong enough to visit their Imām (ʿa).

After traveling for many days, Ahmad finally made it to the city of Sāmarrāʾ. As he entered the city, he was overwhelmed by the hustle and bustle. The streets were filled with people coming and going in all directions.

This was very different from the small, quiet city of Qum. After asking around, Ahmad got directions to the Imām's house, and quickly found his way there.

As he reached the simple home, his heart began to race. He was finally about to meet the Imām (ʿa)!

Ahmad descended from his horse, hoisted the bundle of gifts, and knocked on the door.

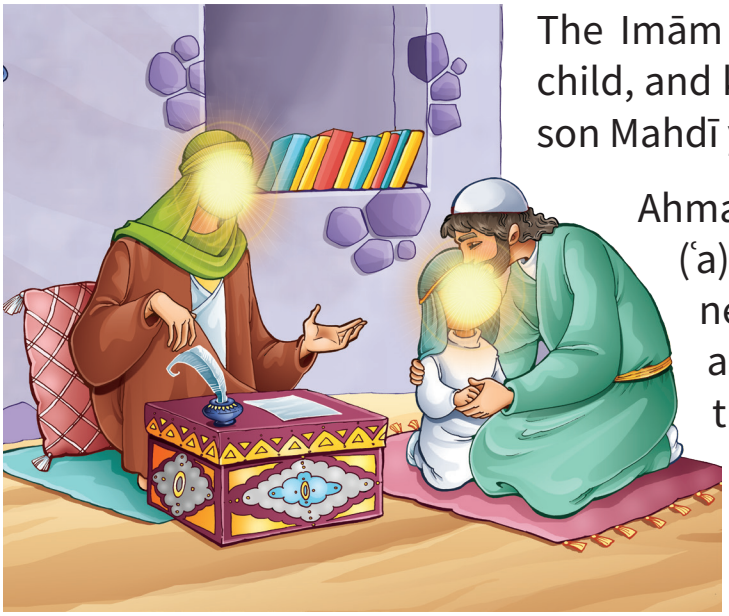
The Imām (ʿa) opened the door with a warm smile on his face. “Salāmun ʿalaykum,” he said.

Upon seeing the Imām (ʿa), Ahmad’s heart fluttered. He wiped the tears from his eyes and replied, “Wa ʿalaykum salām!”

He hugged the Imām (ʿa) tightly and kissed his hands.

The Imām (ʿa) led him into a room and sat behind a desk, where he had been writing a letter. Next to him sat a beautiful child, no more than three years old. The child was paying very close attention to what his father was doing.

Ahmad placed the Imām’s gifts and letters on the floor. “O son of Rasūlullāh (ṣ),” he said, “I have come all the way from the city of Qum! I have many questions to ask you, if you will allow me!”



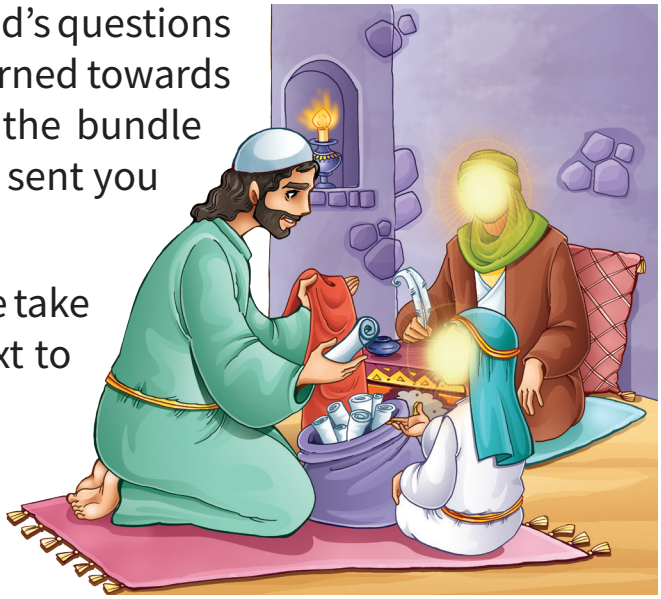
The Imām (ʿa) smiled, pointed towards the small child, and kindly said, “Dear Ahmad, please ask my son Mahdī your questions.”

Ahmad was surprised, but he knew the Imām (ʿa) did everything for a reason, so he sat next to the small child. His heart stopped as he realized that he was sitting before the final Imām (ʿaj)!

He bent over and kissed the young Imām (ʿaj) on his head. “O my Imām,” he said, “may my father and mother be sacrificed for you!* I have been waiting so patiently to see you! I thank Allah (swt) for this great blessing!”

*In our ḥadīth and duʿās, when someone wants to show the highest level of loyalty and love towards another person, they use this expression.

The young Imām (ʿaj) answered each of Ahmad's questions with wisdom and virtue. Satisfied, Ahmad turned towards Imām al-ʿAskarī (ʿa). He motioned towards the bundle and said, "O Imām, the people of Qum have sent you these gifts and letters."



Imām al-ʿAskarī (ʿa) said, "Dear Ahmad, please take out the gifts and letters, and place them next to my son." Ahmad did so.

The young Imām (ʿaj) looked through the gifts one by one. Suddenly, he asked, "O Ahmad, where is the gift that the old woman gave you?"

Ahmad blinked. Quickly he searched through the items, but he couldn't find it! Beads of sweat began forming on his forehead. How irresponsible of him! He felt very anxious to have lost a gift, and the one that he had looked down on, too!

He apologized to the Imām (ʿaj). "Perhaps her gift is still in the saddle of my horse. I will go look for it right now!" he said, jumping up to go check.

Ahmad rushed out the door and rummaged through his horse's saddle bags. He looked through all his luggage, tossing things, desperate to find the gift that the Imām (ʿaj) had requested. There was no sign of the woven gift! Upset with himself, he thought, *I can't believe I lost it!*

Empty handed, Ahmad walked back into the Imām's home with a bowed head. He felt ashamed at his error. But he looked up to an amazing sight! The young Imām al-Mahdī (ʿaj) was sitting on the woven cloth, reciting prayers!

"Subḥānallāh," Ahmad marveled. The old woman's sincere duʿāʾ had been answered by Allah (swt)! Ahmad felt humbled and honored to witness the answering of her duʿāʾ. Her gift may have seemed simple, but her *ikhlāṣ* — pure intention — made it the most valuable gift of all!

Biḥār al-Anwār, Vol. 52, P. 80

This certifies that _____ was born on the_____th

of _____.

Mother's Name:_____

Father's Name: _____

The Imām (ʿaj) is in ghaybah, which means _____. There are two periods of ghaybah:

1. _____, which started when the Imām (ʿaj) was _____ years

old, and lasted for_____ years. The Imām (ʿaj) answered people's questions through _____.

2. _____, which began after _____ and

is continuing until today. The Imām (ʿaj) will come back once _____ to

_____, spread _____, and _____. Since

the Imām (ʿaj) is still alive, people can visit _____ in _____, which is the

Masjid of our Imām, (ʿaj) and _____ in_____, where he was seen before

ghaybah.

I, _____, certify that I am learning about you, beloved Imām Muḥammad al-Mahdī

(ʿaj), want to be amongst your companions, and want you to be my shafīʿ on the Day of Judgment.

Signature: _____

CHAPTER 2:

PEOPLE IN THE QURʾĀN

Lesson 2.1: Aṣḥābul Kahf

"Don't you think that the People of the Cave, and of the Inscription (raqīm), were of Our wonderful signs? When the youth found safety in the cave, they prayed, 'Lord grant us mercy and help us to get out of this trouble in a righteous way.' We sealed their ears for a few years. Then, We woke them up to see which of them knew the actual duration of their sleep. We tell you this story for a genuine reason. They were young people who believed in their Lord, and We gave them further guidance. We strengthened their hearts when they stood up (against the idol-worshipers) and said 'Our Lord is the Lord of the heavens and the earth. We will never worship anyone other than Him.'"

(Sūrah al-Kahf, 18:9-14)

The 18th sūrah of the Noble Qurʾān is called "al-Kahf" meaning "the Cave." This sūrah tells us about a group of young men who took shelter in a cave to hide away from an oppressive and tyrant ruler.

"(Remember) when the young men fled for refuge (from their disbelieving folk) to the Cave, they said: "Our Lord! Bestow on us mercy from Yourself, and facilitate for us our affair in the right way!"

(Sūrah al-Kahf, 18:10)

The Roman emperor at that time was a fierce oppressor and the people of that time were idol worshippers who used to sin openly.

During this time, anyone who believed in Allah (swt) was punished and practicing the truth seemed very difficult. In this city, a group of young men believed in Allah (swt), but they were not allowed to practice their religion or to declare their beliefs. Therefore, they decided to leave the city and head to the mountains. They had no specific plan. They were simply leaving and hoping Allah (swt) would look after them. Their faith was so strong that they left all their affairs to Allah (swt) as mentioned in the above verse.

In the Noble Qurʾān, Allah (swt) says:

"They will say, 'There were three of them, the fourth of them was their dog', and (others) say, 'Five, the sixth of them was their dog', guessing about the unknown; and (others) say, 'Seven and the eighth of them was their dog.' Say (O Muḥammad), 'My Lord knows how many there were.'"

(Sūrah al-Kahf, 18:22)

So this small group left the city and headed into the wilderness. After a while, they became tired, and decided to sleep in a cave. Here, a miracle happened. Allah (swt) caused them to sleep for a very long time–for many years.

The Noble Qurʾān says:

"And they stayed in the cave for three hundred years, and add nine (more)."

(Sūrah al-Kahf, 18:25)

Allah (swt) caused the young men to sleep for 309 years before they woke up. When they woke up, it seemed to them that they had slept for a day or even less. They were all starving, so they decided that one of them would go into town and secretly purchase some food and bring it back.

The man who went to the town to get food saw that everything was different. The houses did not look right, and people were dressed in strange clothes. He looked around in amazement, wondering if he was dreaming. He approached a baker and asked for some bread. The baker was surprised to see the oddly dressed young man who spoke an ancient language and was offering him outdated money.

After a while, though, he realized everything had changed. The city looked completely different, and the people now all believed in Allah (swt) and worshiped him. The men realized that they had been sleeping for hundreds of years, and that in that time when they were asleep, Allah (swt) had caused the city they lived in to change from a disbelieving city to one where people worshiped Allah (swt).

Lessons from the story

There are many lessons we can learn from the story of these faithful men:

1. Allah (swt) helps those who are pious and adhere to their religion, even if by a miracle: These men were not prophets or Imāms; rather they were men who had strong faith and were willing to travel far and sacrifice all they had in order to practice their religion. Due to this strong faith and dedication they had to their religion, Allah (swt) by a miracle helped. Therefore, if we stay true to our religion and stick to our Islamic principles, Allah (swt) will help us in whatever we do.
2. Allah (swt) has power over all things: At the end of the day, the fierce and cruel Roman emperor who was a disbeliever did not have any power over the pious men. Allah (swt) protected them. We therefore learn from this story that no status in this world can overpower Allah (swt)–He has power over all things.
3. We never know what Allah (swt) has planned for us: The young men who left their town to go live elsewhere had no idea that Allah (swt) would put them into deep sleep. In fact, when they woke they thought they had only been sleeping for a day. Therefore, whenever we plan for something, we should always say inshāʾAllāh to acknowledge the fact that Allah (swt) is the planner of everything and nothing will take place against His will.

Activity 2.1a: Fill in the Blanks

Fill in the blanks using the words below (not all of the words will be used).

1. The 18th sūrah of the Noble Qurʾān is called “al-Kahf” meaning the

   _____.

2. During that time, anyone who believed in _____ was punished.

3. Aṣḥābul-Kahf slept for _____ years before they woke up for the first time.

4. If we stay true to our _____, Allah (swt) will help us in whatever we do.

5. Allah (swt) has _____ over all things.

Religion	Idols	Cave	Power
Allah (swt)	100	390	City

Activity 2.1b: Wordsearch

Find the following words from the story:

B Q S G Z X X E C B I I O Y U
D W N U T S I W X W C Y S O F
G O C U S J F A A P G O P T U
R X G X I F H K E V W I Y E I
R Y C W J F A E S F B D A L H
V Y R P H Y L V Z U L R Y R S
G F G F J S L D Y W L F Y O R
V Q D H F F A U E V V Q U U U
J X U V S T J N Q I E X H G Y
F S A A N B Z D T R C Z Y P M
Z V H G G Q N D C P J C A V E
N C I D P G E W W L V O B C E
P B H N C B T Y Z J J W W U A
D M A L Y F P J I A S A V I Q
X I N B R F N D H V N E Q Y B

AFSUS ALLAH CAVE
DOG DUA SLEEP

*Please note that for the word search, diacritic marks (e.g., ā, ī, ḥ) are not used. Instead, search for words without the marks.

Activity 2.1c: Art Extension

Draw a picture from the story of the Aṣḥābul Kahf and explain your picture at the bottom.

Lesson 2.2: Aṣḥābur Rass

The people of Rass lived on the bank of the river Rass during the time just after Prophet Sulaymān (ʿa). They lived in twelve towns situated along the river. The largest of these towns was Isfandar, where the king, Tarqūz, lived. Tarqūz was a descendant of the cruel king, Namrūd, who had ruled at the time of Prophet Ibrāhīm (ʿa).

The people of Rass worshiped the "Sanobar," which was a huge pine tree that had been originally planted at Isfandar by Yāfath, the son of Prophet Nūḥ (ʿa), after the great flood. They treated this tree as if it were a god. There was a spring at the foot of the pine tree, but nobody was allowed to drink from it because it was considered to be the life blood of the god.

The people of Rass cultivated the lands around the river, and Allah (swt) blessed them with a pleasant climate and a life of comfort. Despite all of this, they were ungrateful for His favors and thoughtlessly turned to the pine tree for their needs. Twigs from the great tree would be taken to homes and also worshiped. During the days of the festival, animal flesh would be burnt and offered to the tree as sacrifices.

To educate and guide these ignorant people, Allah (swt) sent one of His Prophets to them. Although the name of the Prophet (ʿa) is not mentioned in history, we do know that he was from the descendants of Prophet Yaʿqūb (ʿa).

The Prophet (ʿa) tried to bring the people to their senses by pointing out their mistakes. He taught them about the blessings and bounties of Allah (swt) and warned them not to worship anything besides Him. However, regardless of his continuous efforts, the people ignored the Prophet's words and carried on worshiping their pine tree.

On the day of their festival, the Prophet (ʿa) sadly watched the people prepare for the ceremonies. As he observed the dedication and enthusiasm with which they were preparing to worship their tree, he prayed to Allah (swt) to dry up the tree so that the people would realize how ridiculous it is to worship it.

Allah (swt) granted this prayer, and the people were shocked to see their pine tree wither and begin to die before their eyes. However, instead of learning a lesson, they thought their god was annoyed at the interference of the Prophet (ʿa) and decided to sacrifice him to please their "god!"

The people of Rass captured the Prophet (ʿa) and threw him into a large well. Thereafter, they covered the well and buried him alive. For some time, the cries of the Prophet (ʿa) were heard, but then there was silence, as his soul left this world. The people turned to their tree to see if it had recovered. Instead, they noticed the signs of Allah's punishment.

Suddenly, the wrath of Allah (swt) broke over the whole tribe. A red blast of wind swept through them and destroyed the entire population. All that was left at the end was a black cloud that hung over the entire area, plunging it into darkness. Thus, the people of Rass faded away, teaching future generations a valuable lesson.

The Noble Qurʾān mentions them in the following verses:

"And to the (tribes of) ʿĀd and Thamūd and the people of Rass, and many generations between them, We gave examples (lessons, warnings) and We destroyed every one (of them) completely."

(Qurʾān 25:38-39)

"The people of Nūḥ and the people of Rass, Thamūd, ʿĀd, Firʿawn and the brothers of Lūṭ and the dwellers of the forest and the people of Tubbaʾ had all rejected the Prophets. Thus, My promise (of their doom) was proved true."

(Qurʾān 50:12-14)

Activity 2.2a: Review Questions

Answer the following questions.

1. Where did the people of Rass live?

2. What did the people of Rass worship?

3. What happened to the Prophet (ʿa) that Allah (swt) sent to guide the people of Rass?

4. In the end, what did Allah (swt) do to the people of Rass?

Activity 2.2b: Art Extension

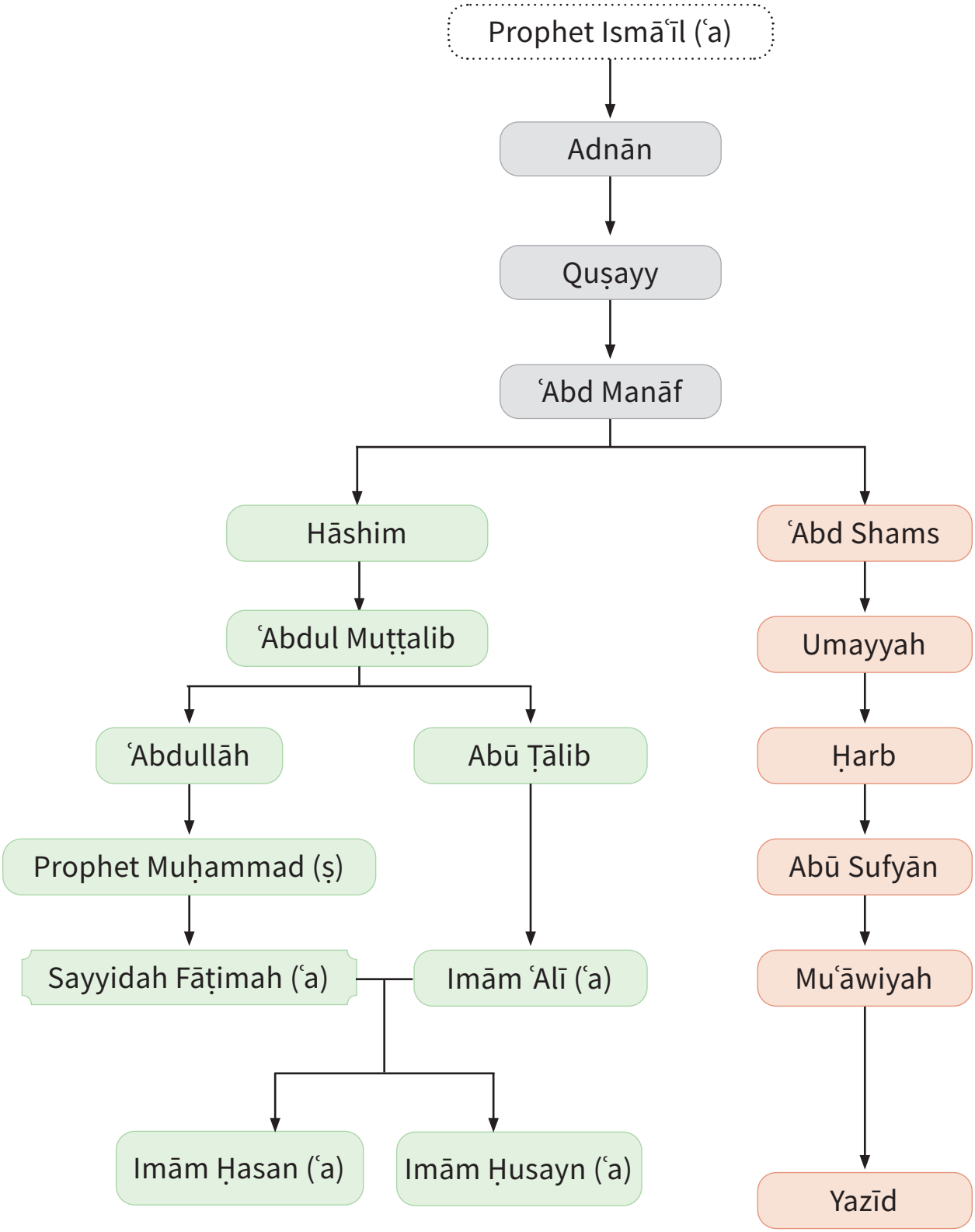
Draw a scene from the story of the people of Rass and explain what is happening in the scene. If you happen to include the Prophet (ʿa) in your drawing, please do not include a face.

CHAPTER 3:

UNDERSTANDING KARBALĀʾ

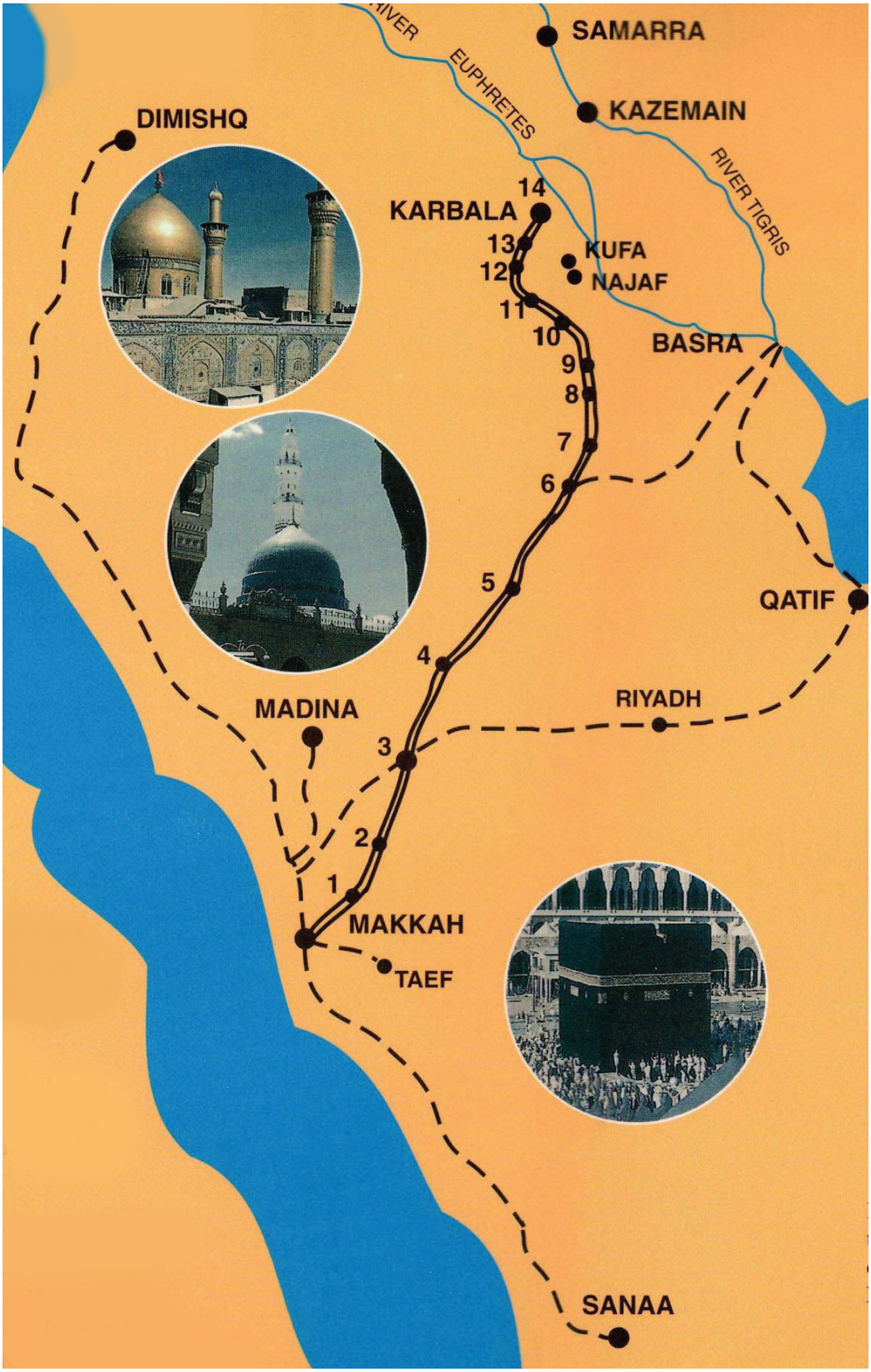
Lesson 3.1: The Event of Karbalāʾ

Prophet Muḥammad's Family Tree



Map of the Middle East

Route of Imām Ḥusayn (ʿa)



Timeline of Karbalāʾ

2nd - 9th Muḥarram 61 AH

Muḥarram Date	Events
2nd	Imām Ḥusayn (ʿa) arrives at Karbalāʾ Camp positioned by Ḥurr at Alqamah
3rd	ʿUmar ibn Saʿd arrives with army unit
	More army units arrive
7th	Ibn Ziyād ordered to cut off water supply
	Shimr ibn Dhil Jawshan arrives
9th	Assault starts; battle is postponed Imām (ʿa) talks to his group. Both sides prepare for the next day

Day of ʿĀshūrāʾ Events

ʿĀshūrāʾ Day Friday, 10th Muḥarram 61 AH

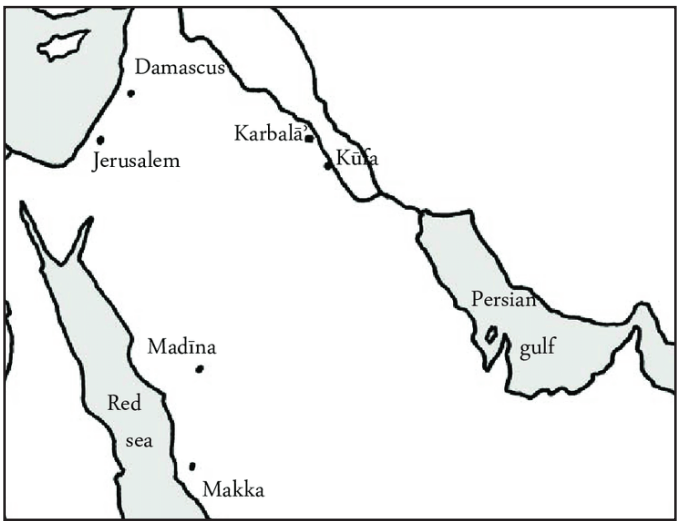
(Friday, 10th October 680 AD)

Dawn	Fajr prayers led by Imām (ʿa)
Early Morning	Imām's speech to Yazīd's army Kūfian's speech to Yazīd's army Ḥurr and others change sides ʿUmar ibn Saʿd shoots first arrow Battle begins Shahīds: 1 to 12
Late Morning	First general attack Shahīds: 13 to 62 Imām's camp attacked Shahīds: 63 to 64
Noon Afternoon	Prayer time, battle not suspended Imām (ʿa) shielded during prayers Shahīds: 65 to 92 Imām's family Shahīds: 93 to 110 Imām Ḥusayn (ʿa) becomes shahīd
Early Evening	72 heads cut off from bodies Imām's camp looted, set on fire

Activity 3.1a: Journey of Imām (ʿa)

Journey of Imām Ḥusayn (ʿa)

In the map below, draw the route of Imām's journey to Karbalāʾ. Then answer the questions below.



1. In which month did Imām Ḥusayn (ʿa) leave Medina?
   a. Ramaḍān
   b. Rajab
   c. Muḥarram

2. Why was Imām Ḥusayn (ʿa) forced to leave Mecca?
   a. It was too hot there.
   b. Yazīd's army was waiting for him at Karbalāʾ.
   c. Yazīd had sent men as Ḥajjis to kill Imām Ḥusayn (ʿa) during Ḥajj.

3. The people of Kūfah wrote many letters to Imām Ḥusayn (ʿa), inviting him to go there. Who did Imām (ʿa) send there first?
   a. His cousin Muslim ibn ʿAqīl
   b. His son ʿAlī al-Akbar
   c. His brother ʿAbbās

4. Imām Ḥusayn (ʿa) was stopped from entering Kūfah by the soldiers of Yazīd. Who was the leader of those soldiers?
   a. ʿUmar ibn Saʿd
   b. Ibn Ziyād
   c. Ḥurr

Activity 3.1b: Fill in the Blanks

Fill in the blanks using the answers in the box below (not all of the answer choices will be used).

1. Imām Ḥusayn (ʿa) and his caravan arrive to Karbalāʾ on the _____nd of Muḥarram.

2. Water was not allowed into the tents of Imām Ḥusayn (ʿa) from the _____th of Muḥarram.

3. ʿĀshūrāʾ is the _____th day of Muḥarram.

4. The tragedy of Karbalāʾ took place in _____ A. H.

5. Imām Ḥusayn (ʿa) had _____ faithful friends who died with him in Karbalāʾ.

2	25	22
7	91	61
72	10	100

Lesson 3.2: After Karbalāʾ

Not content with spilling the innocent blood of Imām Ḥusayn (ʿa) and his companions, ʿUmar ibn Saʿd, the commander of Yazīd's army, ordered the horses to run over the bodies of the martyrs.

Yazīd's soldiers marched into the camp of Imām Ḥusayn (ʿa), where they looted the tents and snatched the women's ornaments, and even the ḥijāb from their heads. Still not satisfied with this, the enemy set the tents on fire.

On the 12th of Muḥarram, when the Umayyad forces left Karbalāʾ, the people of the tribe of Banī Asad from the nearby village came and buried the bodies of Imām Ḥusayn (ʿa) and his companions on the spot where they were murdered.

The Journey to Kūfah

Umar ibn Saʿd decided that the captives should be led through Kūfah to Damascus, and then to the court of Yazīd.

Seventy two heads were raised on the points of the spears, each of them held by one soldier, followed by the women of the Prophet's family on camels.

Some soldiers were appointed to bind the ladies and children. They tied ropes and chains around their hands and feet. The ladies were put on camels without saddles. Imām Zaynul ʿĀbidīn (ʿa) was heavily chained and made to walk on foot, despite his weakened condition.

Finally, the caravan made their way to Kūfah. Within a few hours, the caravan reached the outskirts of Kūfah. Shimr decided to send a messenger to inform the governor, 'Ubaydāllah ibn Ziyād, of their arrival. The messenger returned, saying that all preparations have been made, and the captives should be marched through the main streets of the town.

Finally, the caravan reached the court of the governor. Sayyidah Zaynab (ʿa) reminded everyone of the status of the Noble Prophet (ṣ) and his Ahlul Bayt (ʿa).

She reminded the governor of the teachings of Islam, about the considerations to be given to prisoners, especially women and children. She warned him about the temporary nature of his victory and the doom that he and his evil master, Yazīd, would soon face. She began to tell the gathered people about the inhumane crimes committed against Imām Ḥusayn (ʿa) and his companions.ʿ

Ubaydāllah realized at once that the situation could get out of hand. The speech of Sayyidah Zaynab (ʿa) could cause an uprising against him if he did not act quickly. He ordered his men to get rid of the companions of the Noble Prophet (ṣ), and told Shimr and Khūlī to get the captives out of Kūfah immediately.

The Journey to Damascus

The caravan of the captive families of Imām Ḥusayn (ʿa) and his companions were led by Shimr through the deserts of Iraq and

Syria, from Kūfah to Damascus (Shām).

Throughout the journey, people noted with wonder that the lips of the severed head of Imām Ḥusayn (ʿa) kept on reciting verses from the Noble Qurʾān. The following verse was clearly heard by the people.

"Do you think that the People of the Cave and of the Inscription were of Our wonderful miracles?"

(Sūrah al-Kahf 18:9)

The captives finally reached Damascus. On reaching the city gates, the caravan was stopped while Yazīd was informed of their arrival, and his permission was sought to bring the captives into his court.

The Court of Yazīd

As the caravan was paraded through the streets, the people of Damascus saw the captives and were moved by their pitiable condition. The children were crying with hunger and thirst, and many onlookers threw them dried dates as alms. Sayyidah Zaynab (ʿa) and Sayyidah Umm Kulthūm (ʿa) asked the hungry children not to eat these dates as it was ḥarām for them. They requested the people not to throw them food as ṣadaqah, because the Noble Prophet (ṣ) had forbidden his family to eat ṣadaqah.

Finally, the prisoners arrived at the court of Yazīd. After a wait of one full hour under the scorching sun, the orders came from Yazīd to admit the captives into the court. As they entered, they saw Yazīd sitting on an elevated gold throne while his courtiers and foreign ambassadors were sitting on gilded chairs around him.

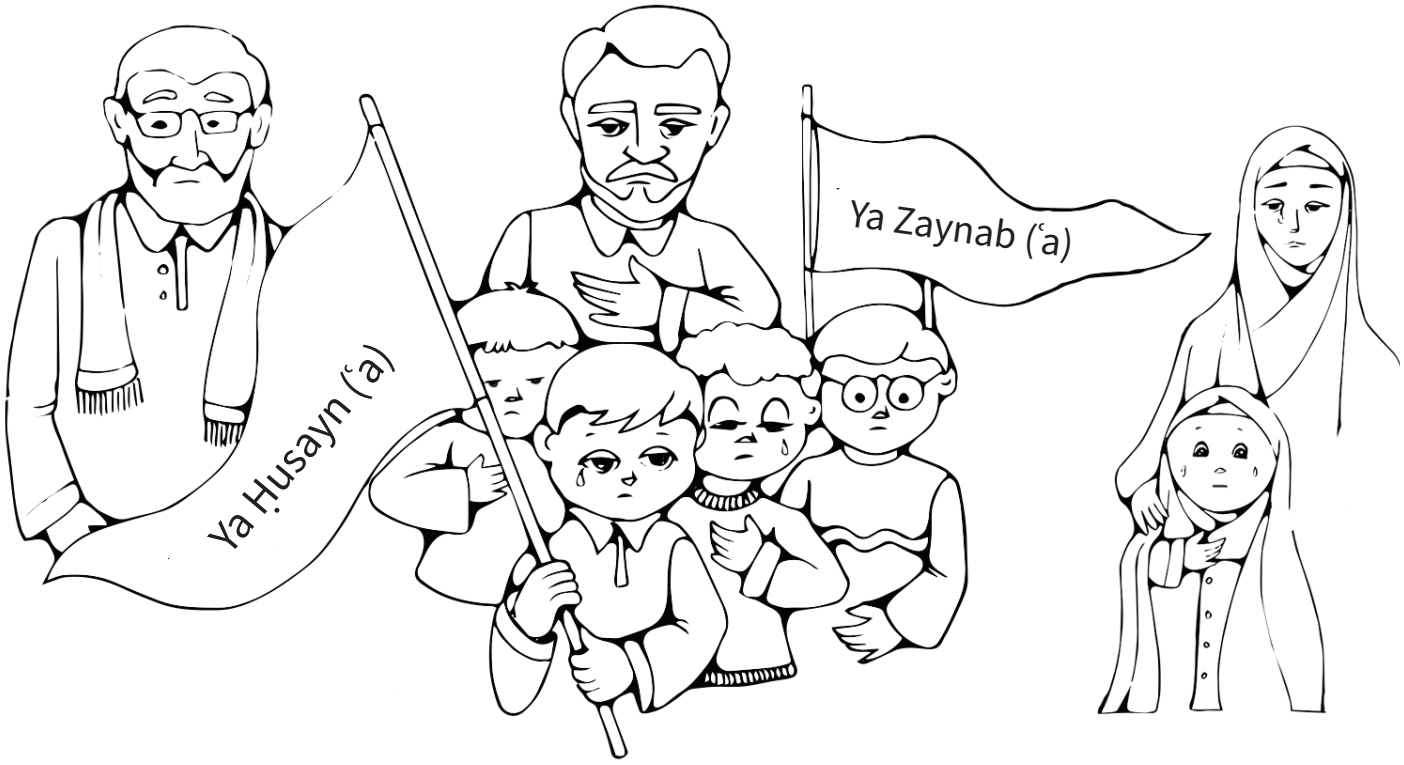
Umar ibn Saʿd introduced the Ahlul Bayt (ʿa) to him. Sayyidah Zaynab (ʿa) and Imām Zaynul ʿĀbidīn (ʿa) gave historical sermons. Seeing the impact their words had on the people, Yazīd ended the session, and decided to imprison the captives in the dark dungeons of the fort of Damascus.

Imām Zaynul ʿĀbidīn (ʿa) and the women from the House of the Prophet (ṣ) remained in the prison in Damascus for over a year.

By these cruelties, the Muslims were made to see how wicked the Umayyads were. People began to show love toward the prisoners and curse Yazīd. It became necessary for Yazīd to free them or else his rulership would be in danger.

It is important to note that Yazīd did not free Imām Ḥusayn's family from prison out of kindness. It is also not true to think that Yazīd was sorry for what he did to the family of the Noble Prophet (ṣ).

Activity 3.2a: Coloring



Activity 3.2b: Review Questions

Answer the following questions.

1. Briefly describe Imām Zaynul ʿĀbidīn (ʿa) and the Ahlul Bayt's journey to Damascus.

2. Why did ʿUbaydāllah ibn Ziyād fear that Sayyidah Zaynab's sermon could cause an uprising against him?

3. What was the impact of Imām Zaynul ʿĀbidīn (ʿa) and Sayyidah Zaynab's sermons in the court of Yazīd?

CHAPTER 4:

FRIENDS OF IMĀM ḤUSAYN (ʿA)

Lesson 4.1: Friends of Imām Ḥusayn (ʿa)

Although Imām Ḥusayn's army was very small compared to the army of Yazīd, he had many brave friends in Karbalāʾ who loved him as their Imām (ʿa), and who sacrificed their lives for Islam on the day of ʿĀshūrāʾ. The following are the stories of five of his friends.

Ḥurr ibn Yazīd ar-Riyāḥī

He was one of the important people of Kūfah, and was a respected officer in the army of ʿUbaydallāh ibn Ziyād. He had been ordered to keep Imām Ḥusayn (ʿa) away from Kūfah, and it was Ḥurr who had diverted (turned) Imām (ʿa) to Karbalāʾ.

Ḥurr had never expected that the situation in Karbalāʾ would become so serious. He had thought that people might listen to the message of Imām Ḥusayn (ʿa) and had not thought that they would harm him.

On the night of ʿĀshūrāʾ, he approached ʿUmar ibn Saʿd, the commander-in-chief of the enemy forces, and asked him if the battle would definitely take place. ʿUmar replied that the governor of Kūfah, ʿUbaydallāh, would not listen to any reason and was keen to kill Imām Ḥusayn (ʿa).

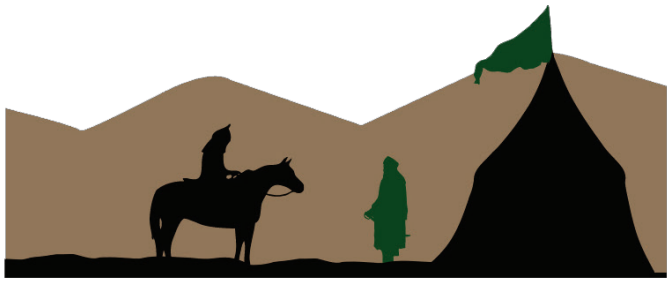
That night, Ḥurr paced in his tent, hearing the sounds of worship from the camp of Imām Ḥusayn (ʿa). He was unable to sleep because he realized that, by taking part in the killing of Imām Ḥusayn (ʿa), he would commit a crime that would surely earn him Hell.

On the morning of ʿĀshūrāʾ, he waited for the armies to gather. Muhājir ibn Aws saw him trembling with emotion and asked, "What is the matter with you? I have never seen you act like this before. If I was asked who is the bravest warrior from Kūfans, I would certainly mention you."

Ḥurr replied, "I see myself between Hell and Heaven. By Allah, I will not choose anything but Heaven, even if I am cut to pieces and burnt." Saying this, he turned his horse and galloped to the side of Imām Ḥusayn's camp.

Ḥurr approached Imām Ḥusayn (ʿa) and begged him for his forgiveness. Such was Imām Ḥusayn's character that he said, "I forgive you and Allah will also forgive you."

Ḥurr asked to be allowed to sacrifice himself first since it was he who had first resisted him. Ḥurr was one of the first martyrs to be killed on ʿĀshūrāʾ from the army of Imām Ḥusayn (ʿa).



Muslim ibn ʾAwsaja al-Asadī

Muslim was one of the greatest supporters of Imām Ḥusayn (ʿa). At the time of his martyrdom, he was a very old man who had even seen the Noble Prophet (ṣ). He used to pray the midnight prayers (Ṣalāt al-Layl) regularly. He was an expert horseman who had fought well in previous wars. He was well known and respected throughout Arabia.

On the night of ʿĀshūrāʾ, Imām Ḥusayn (ʿa) gathered all of his friends in a tent.

He told them that the enemy, the army of Yazīd, hated him but didn't want to kill the rest of his companions. He turned to his companions and said, "I have not known any companions who are more faithful and devout than you, nor have I known any family who is more considerate, affectionate, favorable, and amiable than my family…and I permit all of you to go away freely while I validate this for you. I lift from you the responsibility of allegiance and oath (which you have sworn at my hands)." Imām Ḥusayn (ʿa) then said that the night was dark and no one would see if any of his companions wanted to leave.

When Imām Ḥusayn (ʿa) said this, Muslim ibn ʾAwsaja stood up and said "How can we leave you? On the Day of Judgment when we are in the presence of Allah, what excuse will we give to explain why we left our Imām (ʿa) alone on the battlefield? No, by Allah! I will pierce this sword into the heart of the enemies, and if I have no weapon, I will attack them with stones. By Allah! Even if I know that I shall be killed and then made to rise again and then killed and burnt and my ashes be scattered around...even if I know that this shall happen seventy times, even then, I will never leave you until I am killed in your obedience."

The next day, on the day of ʿĀshūrāʾ, Muslim ibn ʾAwsaja was one of the first to be killed in the way of Islam.

Abū Thumāmah al-Ṣāʾidī

Abū Thumāmah was a horseman and had fought at the side of Imām ʿAlī (ʿa) in every war. He had actively supported Muslim ibn ʿAqīl in Kūfah. On the day of ʿĀshūrāʾ, he had expressed his desire to pray behind Imām Ḥusayn (ʿa) one last time. Imām Ḥusayn (ʿa) had blessed him for remembering the prayers at such a dangerous time and had said that, on the Day of Judgement, Abū Thumāmah would be in the special group of those who are mindful of their prayers. Abū Thumāmah was killed in the fight that broke out when he requested the enemy to give them time to pray.

Saʿīd ibn ʿAbdallāh al-Ḥanafī

Since fighting had not been suspended, Imām Ḥusayn (ʿa) and his companions prayed the special shortened form of the daily prayer called Ṣalāt ul-Khawf. While he led the prayer, Imām Ḥusayn (ʿa) was shielded from the enemy arrows by Saʿīd ibn ʿAbdallāh al-Ḥanafī and Zuhayr ibn Qayn.

Saʿīd was a prominent Shīʿah from Kūfah and was known for his bravery and devotion to prayers. On the day of ʿĀshūrāʾ he stood in front of Imām Ḥusayn (ʿa) and his men while they prayed. Just as the prayers finished, he fell down dead with 13 arrows in his body.

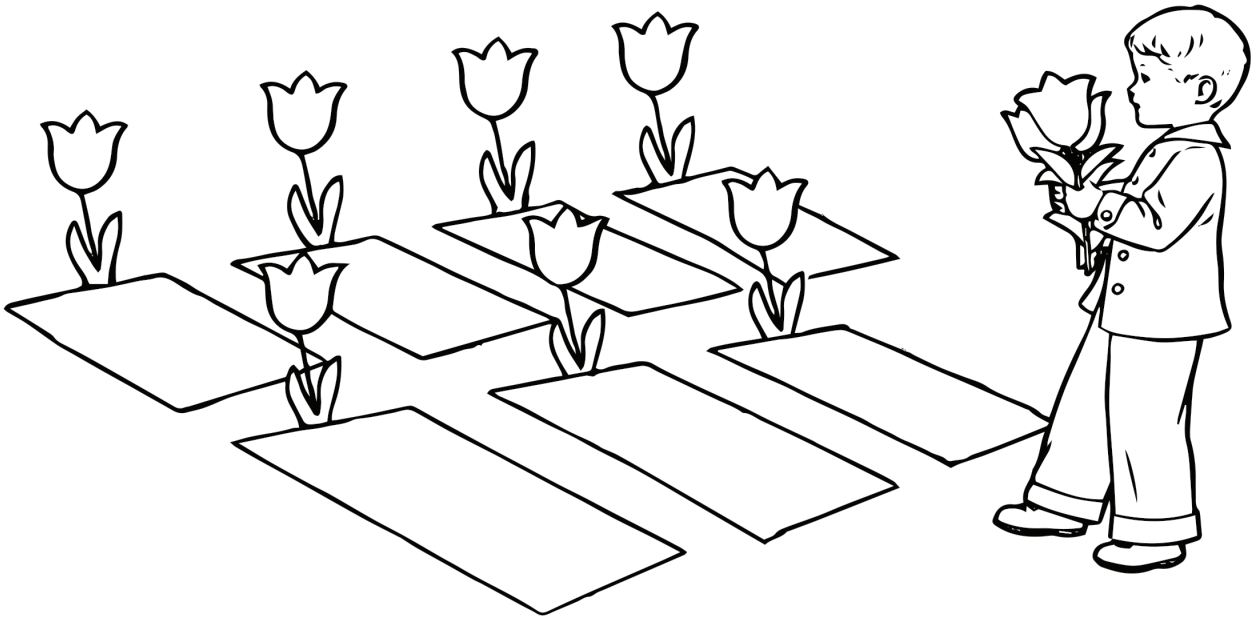
Zuhayr ibn Qayn al-Bajalī

He was an experienced warrior who had originally disagreed with the views of Imām ʿAlī (ʿa) regarding the revenge of the murder of ʿUthmān, the third khalīfah. But on his way back from Ḥajj, he met Imām Ḥusayn (ʿa) at Zarud and their discussion made him convert completely to the cause of Imām Ḥusayn (ʿa). He commanded the right wing of the army and fought bravely in the initial stages of the battle. At the time of ṣalāh, he also stood guard and was wounded by arrows. When he saw that the enemy had reached dangerously close, he made his final charge and fell fighting.

Activity 4.1a: Who were the Friends?

FRIENDS OF IMĀM ḤUSAYN (ʿA)

The friends and companions of Imām Ḥusayn (ʿa) helped him save Islam by offering their lives. Ali wishes to present flowers to them. Please help Ali and color the names of the companions of Imām Ḥusayn (ʿa) in red.



Ḥurr	Waḥab ibn ʿAbdullah al-Kalbī	Mukhtār	Shimr
Ḥabīb ibn Muẓāhir	ʿUmar ibn Saʿd	Muslim ibn ʿAwsajah	Zuhayr ibn Qayn
Yazīd	Ḥujr ibn ʿAdī	ibn Ziyād	Muslim ibn ʿAqīl

Activity 4.1b: Wordsearch

K Q J I R L A Z B F J A U S S
K N A U P R B B G P U X H Z D
J U O T Q A U C B N V P I E P
F B U R A Y R H H A X C L F Z
P S J R G P K O P L S M A A K
D F Q H J B J T A F I V L N T
G U F J M D H B V L F E J F J
U J Z C Y L L R S P L W O P Q
U P K N G U E U N U C B W B P
W Z J W U B M V S P Q D I A S
I Z X S G R R E W J F H Y Q X
C C C F P R N M D B A M P I K
Z P V L K W U O H B Z L W Q G
X Z I J D P V H I N N D G E B
A I A K K A S B N D B X Y Y S

ABBAS	HILAL	MUSLIM
SAID	BURAYR	HURR
NAFE	HABIB	JOHN

*Please note that for the word search, diacritic marks (e.g., ā, ī, ḥ) are not used. Instead, search for words without the marks.

Activity 4.1c: Writing Prompts

1. Write a story in your own words about one of the friends of Imām Ḥusayn (ʿa) who died in Karbalāʾ. Why is he special? What do we learn from his story?

2. Ṣalāh (prayers) is mentioned many times by the friends of Imām Ḥusayn (ʿa). What do we know about their feelings toward ṣalāh? What does this teach us about ṣalāh?

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My Star Book About:
By:

AKHLĀQ
(ETIQUETTE)

Lesson 1.1: Necessity of Good Manners

Islam teaches us that it is very important to have good manners. The Noble Prophet (ṣ) and our Imāms (ʿa) attracted a lot of people to Islam through their good akhlāq. Read the story below to see an example of this:

Once there was a man who was very rude to Imām as-Sajjād (ʿa). With every ounce of energy he had, he took a deep breath and began shouting as many unkind words as he could think of, as Imām as-Sajjād (ʿa) just stood there listening patiently. The unkind man was waiting for the Imām (ʿa) to become angry. No matter how long he cursed or waited, he saw no reaction. Angry, and still muttering unkind words under his breath, he gave up and returned to his home.

The Imām (ʿa) looked toward the people who had gathered around him and were watching in shock. He asked, "Did you hear what he said? I would like you all to accompany me to his house and hear my response." The people agreed. The Imām (ʿa) set forward, and they all followed, whispering and wondering to each other how they imagined the Imām (ʿa) would respond. Would he return his unkind words to him? Would he punish him? As the Imām (ʿa) was walking, they heard him repeating the verse, "Allah (swt) loves those good doers who control their anger and make excuses for other people's mistakes. (3:134)" All of a sudden, they realized how the Imām (ʿa) would respond and felt ashamed for thinking that he would get angry.

Finally, they reached the man's house, and the Imām (ʿa) announced, "ʿAlī, the son of Ḥusayn, has come to see him." The man heard the voice from inside and said to his wife, "Didn't I tell you?! What I said to him has probably sunk in and he has come to take revenge with all of these people." He arrogantly opened the door and asked, "What do you want?!" The Imām (ʿa) looked at him kindly and gently said, "I have come to talk to you about those unkind words you said to me." The man then said, "Speak! I'm listening!" The Imām (ʿa) replied, "Look, my brother, if what you said is true, may Allah (swt) forgive me. And if you lied, may Allah (swt) forgive you."

The man was shocked. He did not understand. The Imām (ʿa) had called him "brother" after all of those unkind things that he had said! His face turned red in embarrassment. He wished that the earth would open up and swallow him alive. He realized the great mistake he had made and hung his head in shame. He came forward and kissed the Imām (ʿa) on his hand and as he cried he said, "O my great Imām (ʿa), you are nothing like what I said. Please forgive me!" The Imām (ʿa) took him into his loving arms.

(Manāqib ʿĀl Abī Ṭālib (ʿa), Vol, 4, P. 157)

We must remember that our actions represent all Muslims. If you are behaving badly in public, people will not say, "Look at that boy/girl behaving badly." Instead, people will say, "Look at that Muslim behaving badly." Therefore, you are not only letting yourself and your parents down, but also Islam.

Our 12th Imām (ʿaj) has left all of us as the protectors of Islam!

So, we must try to observe good manners at all times because how we behave reflects on the religion of Islam, and we need to take care of this beautiful religion that Allah (swt) has blessed us with.

Activity 1.1a: Write and Draw

Write and draw 2 things that you should do and 2 things that you should not do.
Example: Should not fight, should share.

Should _____

Shouldn't _____

Should _____

Shouldn't _____

Activity 1.1b: Ḥadith Time

SPEAKING NICELY

Imām Jaʿfar aṣ-Ṣādiq (ʿa):

كُوْنُوْا لَنَا زَيْنًا وَّ ... قُوْلُوْا لِلنَّاسِ حُسْنًا

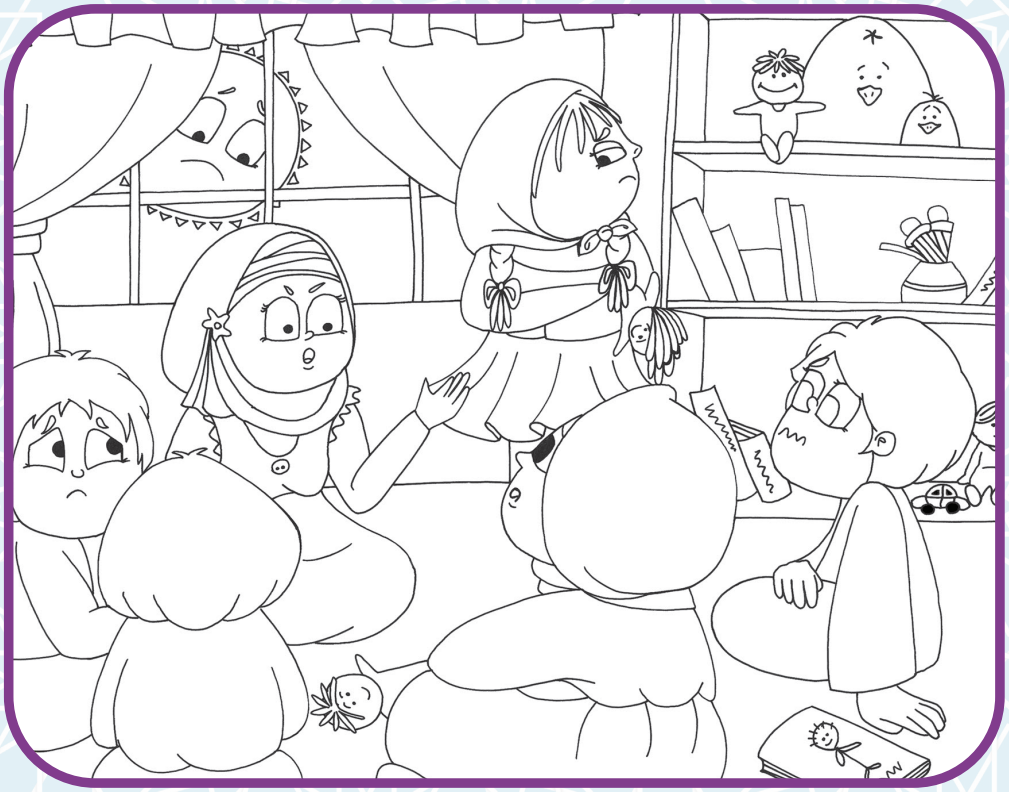
Make us (Allah and the Ahl al-Bayt) proud of you and speak nicely to people.

Mishkat al-Anwār fī Ghuraril-Akhbār, Ḥadīth #943

Activity 1.1c: Coloring

SPOT THE DIFFERENCE

Find and circle 7 differences between the two pictures and discuss.



Lesson 2.1: Islamic Greetings

SALĀMUN ʿALAYKUM

We are Muslims, which means that everything we do is for Allah (swt). Allah (swt) tells us that all Muslims are brothers and sisters and that we should care for each other.

By saying Salāmun ʿalaykum, you are not just saying 'hello,' but you are telling the person that you care about them and you will not hurt them in any way because:

Salāmun ʿalaykum or Assalāmu ʿalaykum means "Peace be on you."

The reply to this is wājib, which is

Wa ʿalaykum salām - "And peace be on you, too"

One day, an angel was passing by a house and saw a pious man standing outside. The angel stopped and asked the man, "Why are you standing there?"

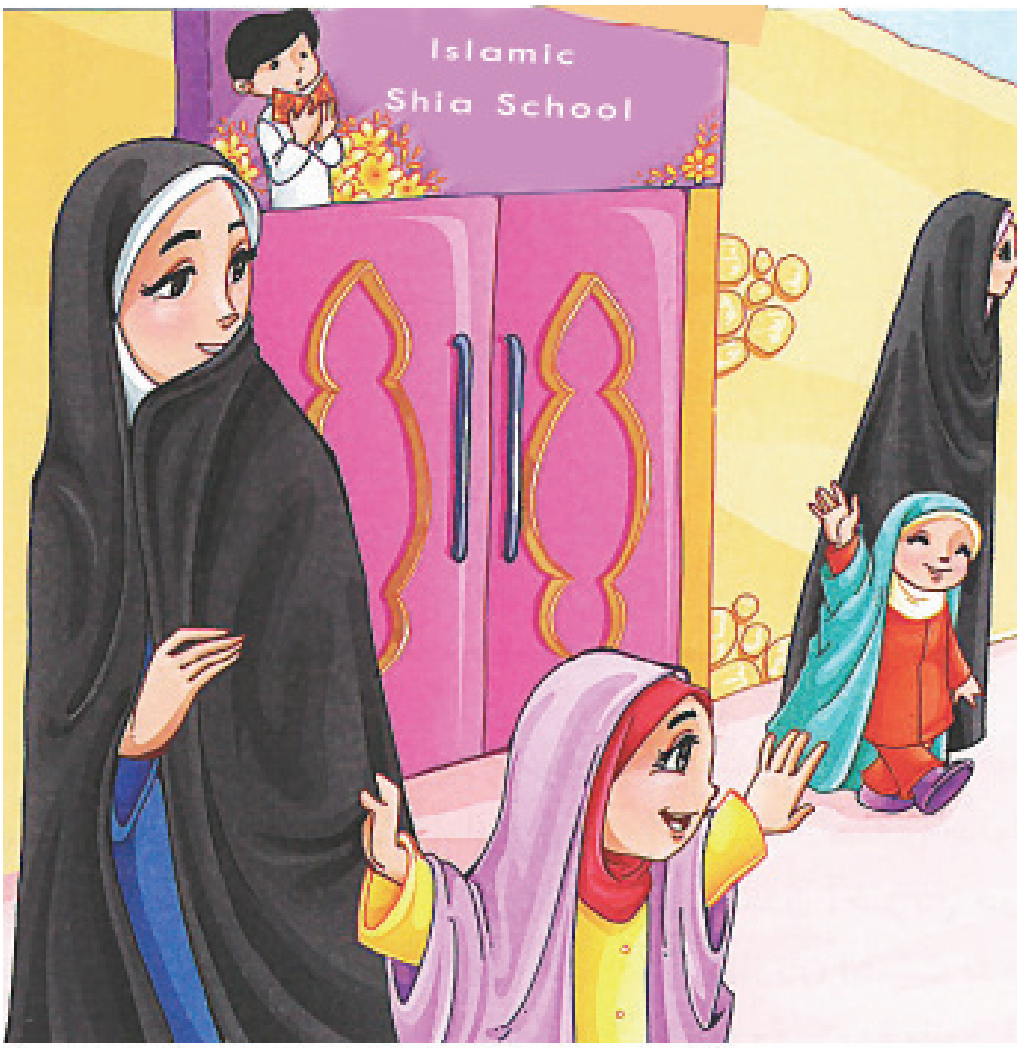
The pious man replied, "Allah (swt) likes it when you visit your friends and say 'Salām' to them. Therefore, I am waiting for my friend so that I can say Salāmun ʿalaykum to him." The angel replied, "I have come from Allah (swt), and He has sent His salaams to you!"

The angel continued, "Since you have come with such humility and kindness toward your friend, it is like you have come to see Allah (swt), and Allah (swt) has said that your reward is Jannah."

Jāmiʿ al-Akhbār, Page 118

FĪ AMĀNILLAH

"Fī Amānillāh" or "Khuda hafiz" is something Muslims say when saying goodbye. By saying Fī Amānillāh or Khuda hafiz, you are not just saying goodbye, but you are telling the person that you care about them because you are asking Allah (swt) to take care of them.



فَٱللَّهُ خَيْرٌ حَٰفِظًا وَهُوَ أَرْحَمُ ٱلرَّٰحِمِينَ

Allah is the best of protectors and He is the All Merciful

Sūrah Yūsuf, Verse 64

Activity 2.1a: Ḥadith Time

SAYING SALĀM

Prophet Muḥammad (ṣ):

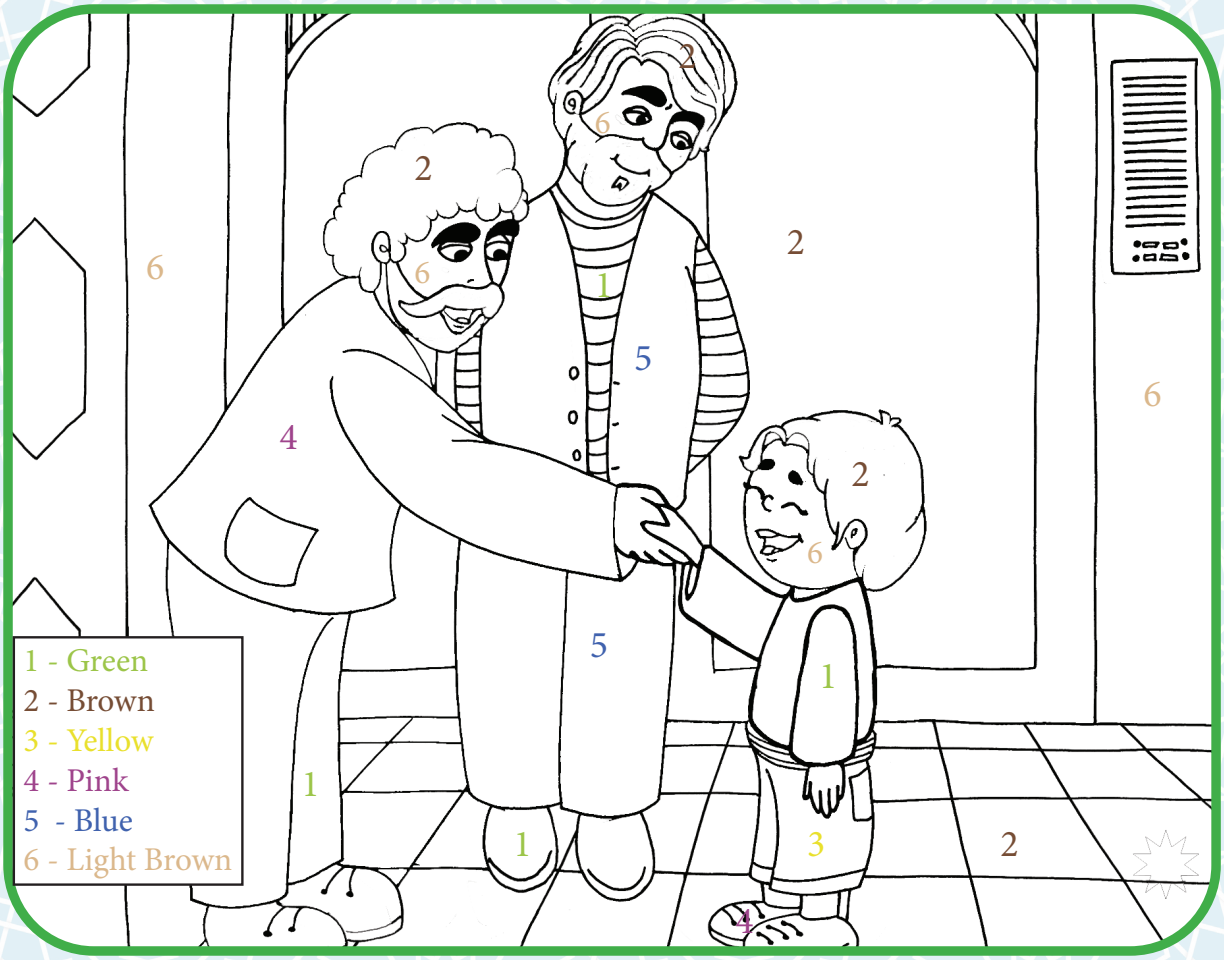
اَلسَّلَامُ اِسْمٌ مِّنْ أَسْمَاءِ اللّٰهِ تَعَالَى فَأَفْشُوْهُ بَيْنَكُمْ

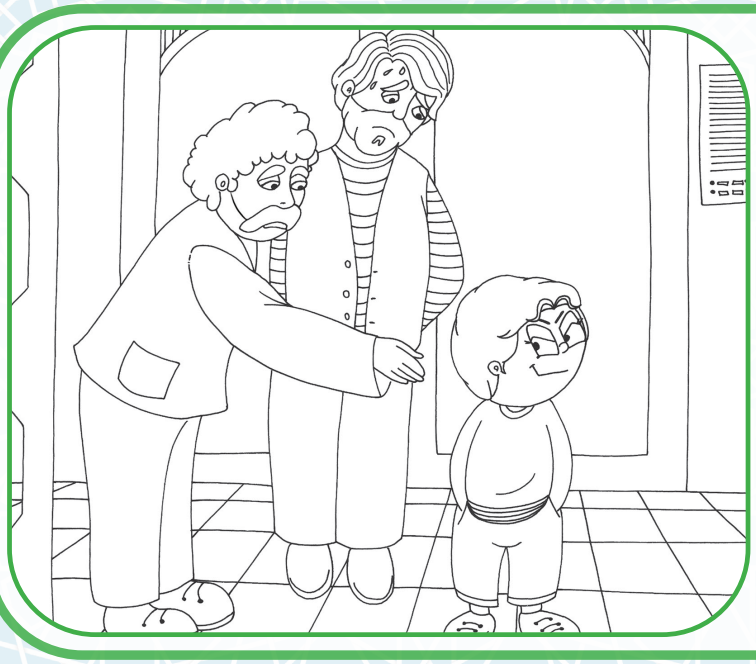
Salām is one of Allah's names, so practice saying it with each other.

Mishkat al-Anwār fī Ghuraril-Akhbār, Ḥadīth #1135

Activity 2.1b: Coloring

COLOR BY NUMBERS





DISCUSS

How is the little boy not following the ḥadīth?

_____

_____

_____

Activity 2.1c: Ḥadith Time

SHAKING HANDS

Imām ʿAlī (ʿa):

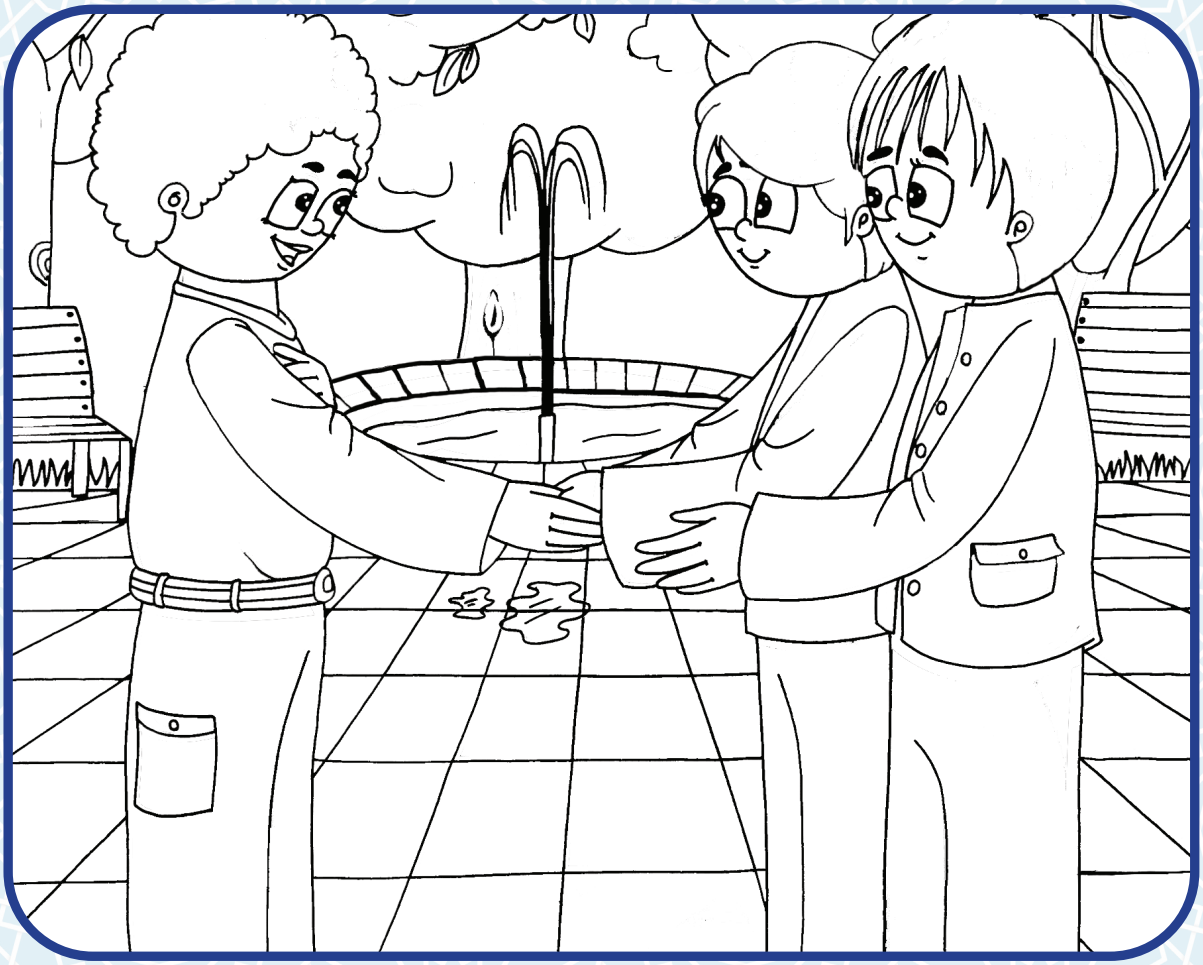
اِذَا لَقِيتُمْ اِخْوَانَكُمْ فَتَصَافَحُوْا

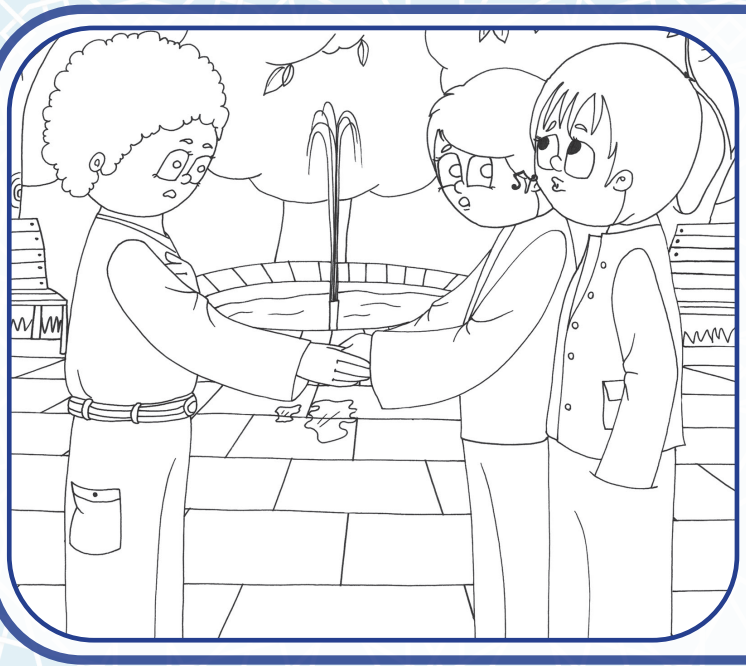
When you see your friends, shake their hands.

Al-Khiṣāl, Vol. 2, P. 633

Activity 2.1d: Coloring

COLOR





DISCUSS

How is the little boy not following the ḥadīth?

_____

_____

_____

Lesson 3.1: Thanking Allah (swt)

"Alḥamdulillāh" means "all praise is for Allah (swt)," because Allah (swt) made everything. When we say alḥamdulillāh, we recognize that all beauty and good things are from Him, and belong to Him.

One night, a man saw an angel in his dream. The angel said to him, "Allah (swt) wants you to live half of your life in ease and wealth, and the other half in discomfort and hardship. You are given the option to choose, which one would you like first?"

The man replied to the angel, "I must first consult with my wife, as she may help me understand what is best in this situation."

The next day he told his wife about his dream and asked her what she thought. She advised him to begin with the ease and wealth. The angel came that night and heard his decision. The days and years that followed brought the man and his wife ease and wealth.

However, as their happiness and wealth grew, they always thanked Allah (swt) for their wealth, and decided to share their wealth with the poor. People would always find them consulting each other for decisions on how to manage their home while also helping others.

One night, the angel returned to the man's dream and told him that the days of discomfort and hardship were due to arrive. However, since they were always thanking Allah (swt) in their ease and comfort, Allah (swt) would now give them comfort and ease for the rest of their lives!

The man rejoiced and realized the importance of thanking Allah (swt)!

Imām Ḥusayn (ʿa)

Giving thanks for the blessings that Allah has given you in the past will give you more blessings in the future.

Nazhatun Nāḍir wa Tanbīhul Khāṭir , Page 8

Activity 3.1: What am I thankful for?

In each category, write at least 3 things that you are thankful for. Then, share your list with your friends and say “alḥamdulillāh” after each blessing you mention.

Health

Family

Friends

Possessions

This page intentionally left blank.

I am thankful for my

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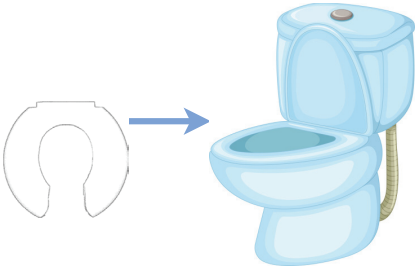
Lesson 4.1: Cleanliness

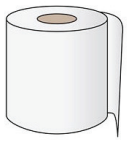
You should go to the restroom as soon as you need to, and should not wait to finish what you are doing.

Wear some slippers because the floor might be dirty.

Fill a jug with water.



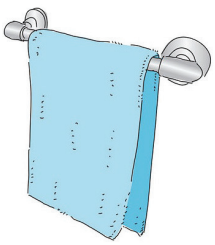
When you go to the restroom, put on the disposable seat cover (for public bathrooms) and SIT on the seat. DO NOT STAND.



Then, wash yourself with water 3 times and then wipe yourself with a tissue.

If there is no water, then wipe yourself completely with a tissue. Remember to go to the washroom once you are home, and after washing yourself, change your underwear.

Wash your hands with soap and wipe them dry.



Remember, when you are sitting on the toilet, you should not face or have your back to the Qiblah. If the toilet is facing Qiblah or in the opposite direction, then sit a little to the side.

Activity 4.1a: Ḥadith Time

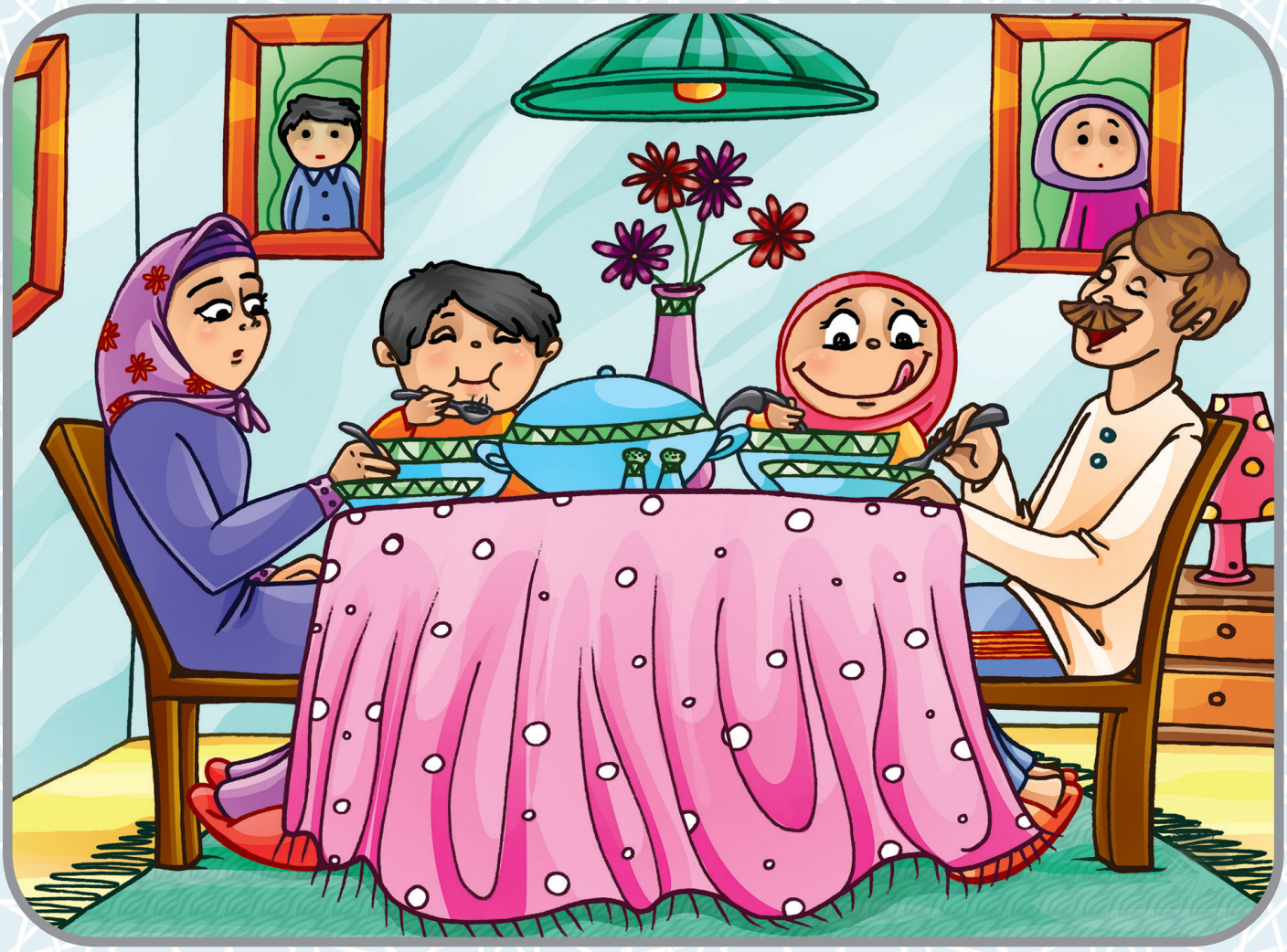
WASHING OUR HANDS

Imām Jaʿfar aṣ-Ṣādiq (ʿa):

اِغْسِلُوْا اَيْدِيَكُمْ قَبْلَ الطَّعَامِ وَبَعْدَهُ

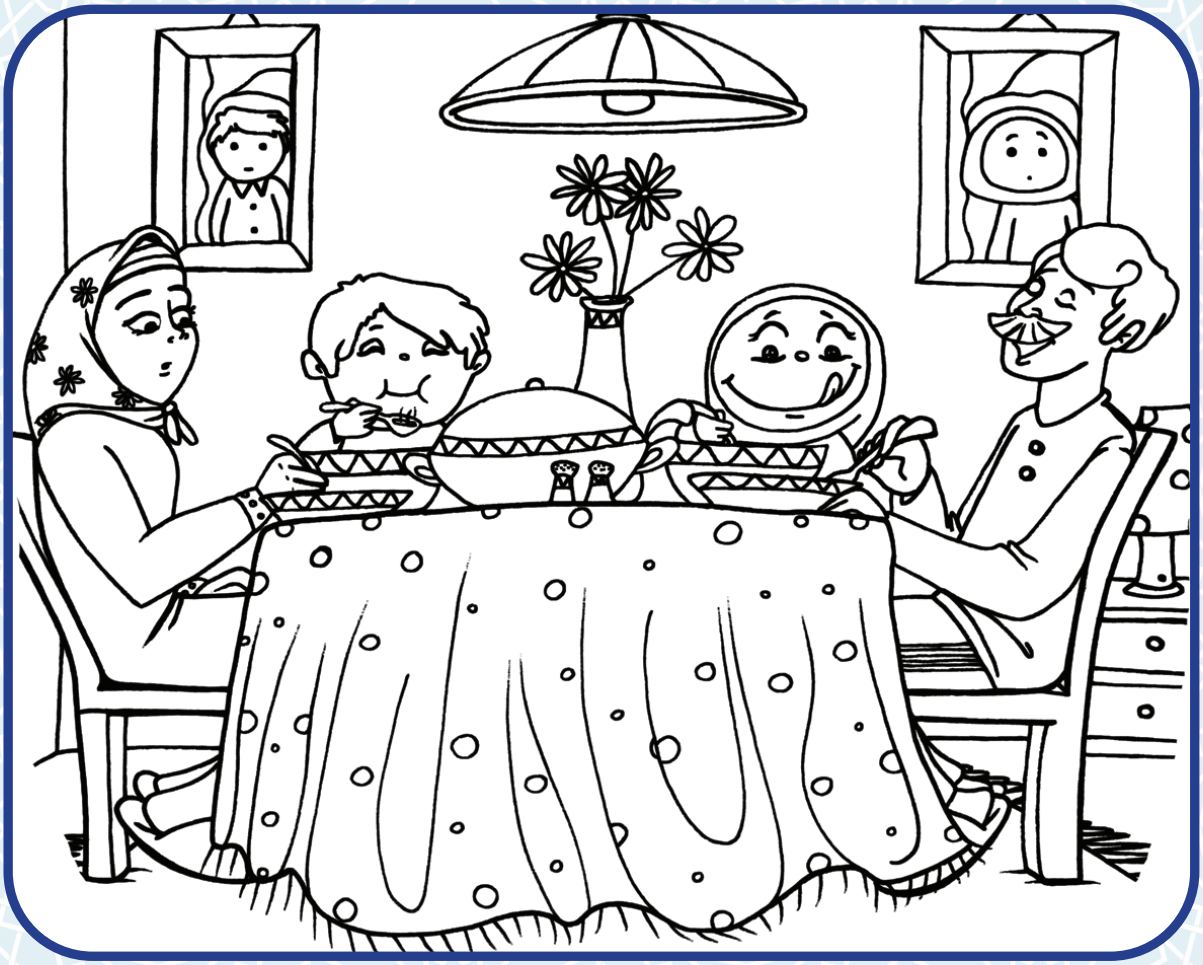
Always wash your hands before and after you eat.

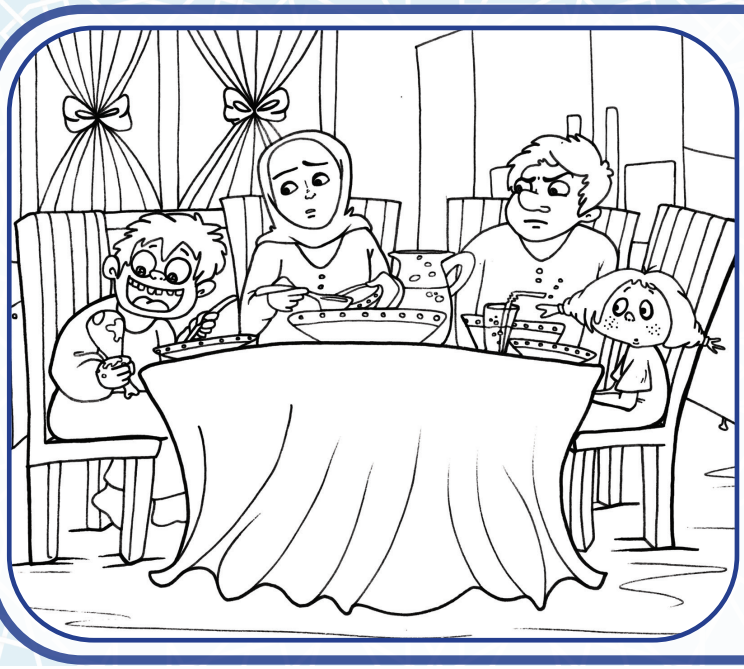
Maḥāsin, Vol. 2, P. 1594



Activity 4.1b: Coloring

COLOR





DISCUSS

How is the little boy not following the ḥadīth?

_____

_____

_____

Activity 4.1c: Ḥadith Time

WASHING CLOTHES

Prophet Muhammad (s):

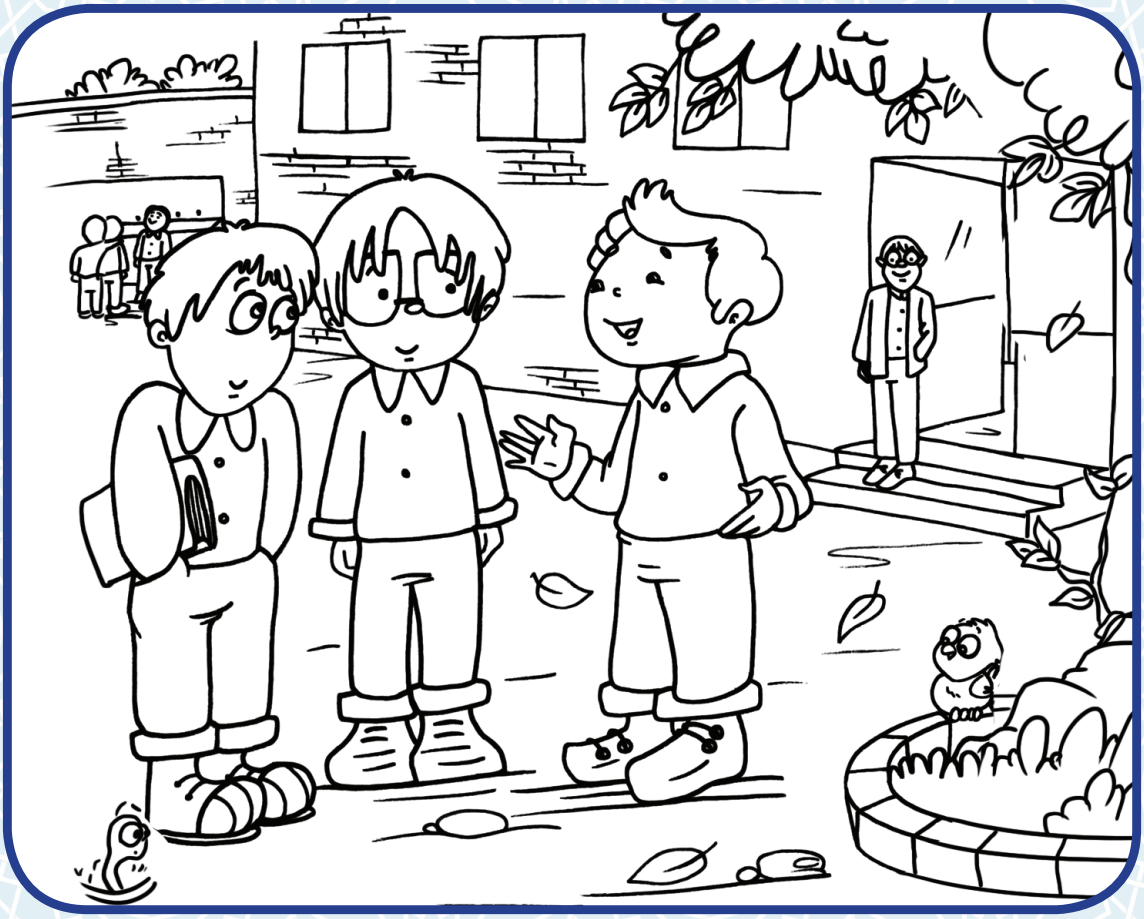
اِغْسِلُوا ثِيَابَكُمْ وَتَنَظَّفُوا

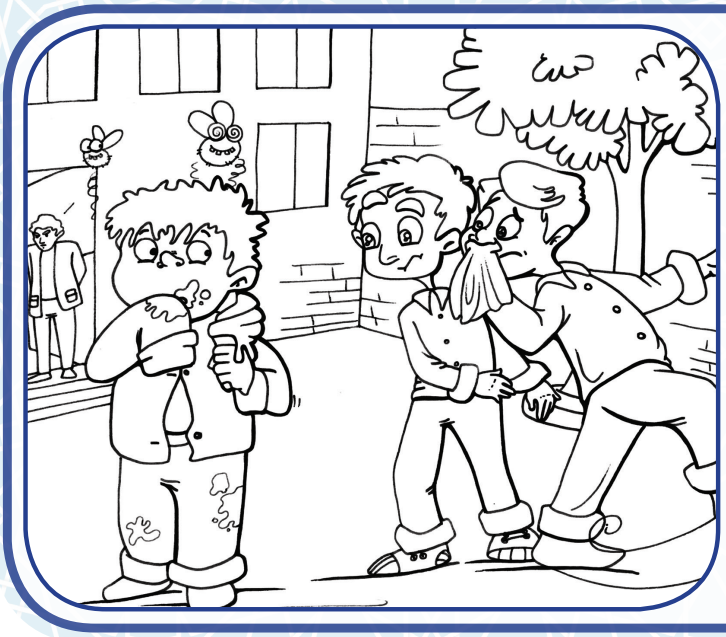
Wash your clothes to keep your body and soul pure.

Kanzul ʿUmmāl, Vol. 6, P. 640

Activity 4.1d: Coloring

COLOR





DISCUSS

How is the little boy not following the hadith?

_____

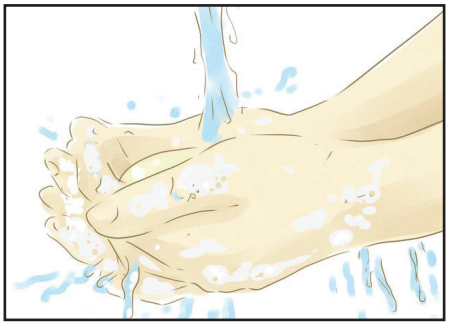
_____

_____

Activity 4.1e: Number the Steps

Number the following in the right order

_____



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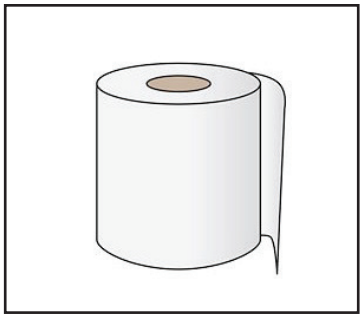

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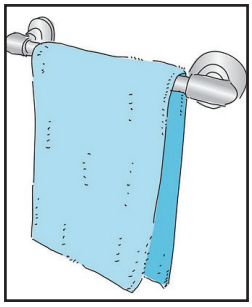

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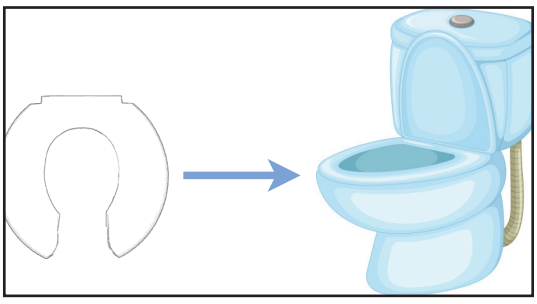


_____

Lesson 5.1: The Property of Others

Allah (swt) says in the Noble Qurʾān:

"Surely only those believers, who take care of the properties of others given to them and keep their promises are successful."

Sūrah al-Muʾminūn, Verse 8

The above verse tells us that successful believers are the ones who:

take good care of other people's things that have been given to them to look after

keep their promises

Things that have been left in your trust can be left on purpose or by mistake. For example, someone can give you something to look after or to pass it on to someone else. Or they may have forgotten something at your house. In all of these cases, you have to take good care of that thing until you have given it back to whoever it belongs to.

Even if the thing has no value at all, you still have to take great care of it.

If something has been given to you to look after, you are not allowed to use it without the person's permission.

One day, two people came to visit Imām ʿAlī (ʿa). Imām ʿAlī (ʿa) was sitting by a lighted candle doing some official work. As they sat down to talk to him, he blew out the candle and lit another one. The candle he blew out belonged to the government, bought by the people's money, and he used it as long as he was doing official work. However, when his companions came to talk to him, it was personal business, so he lit his personal candle, so that he would not use the candle of the people.

Moral: Imām ʿAlī (ʿa) was trying to show the importance of other people's properties; even something as little as a candle cannot be used without permission.

Activity 5.1a: Teacher Assisted Discussion

Teacher Assisted Discussion: write what these children should do now.

1. Zahra gave Sakina a pencil to use, but Sakina lost it.

2. Husayn gave Abbas a remote control car to give to his brother Hasan. Abbas liked the car very much himself and instead gave Hasan one of his other cars.

3. When Fatimah came to Sunday school she wrote on the whiteboard without asking her teacher if she could use the markers.

4. Sabira borrowed Tahira's sharpener in class and forgot to give it back to her.

5. Haider forgot his iPad with the latest game on it at your house and you played with it.

6. Zahid's teacher forgot her Sunday school bag in the classroom and Zahid opened her bag to quickly see how he had done on his test.

_____

_____

_____

7. Ali's mother gave him a big box of chocolates to give to his grandmother but Ali ate one small one.

_____

_____

_____

8. Sayyidah's father bought 2 boxes of candy, one for her and one for her sister. After Sayyidah had eaten hers, she ate her sister's as well because she was very hungry and her sister was not at home anyway.

_____

_____

_____

9. Kazim drew a picture of a beautiful house in his big brother's homework book.

_____

_____

_____

Activity 5.1b: Ḥadith Time

TRUSTWORTHINESS

Imām ʿAlī (ʿa):

عَلَيْكَ بِالْأَمَانَةِ

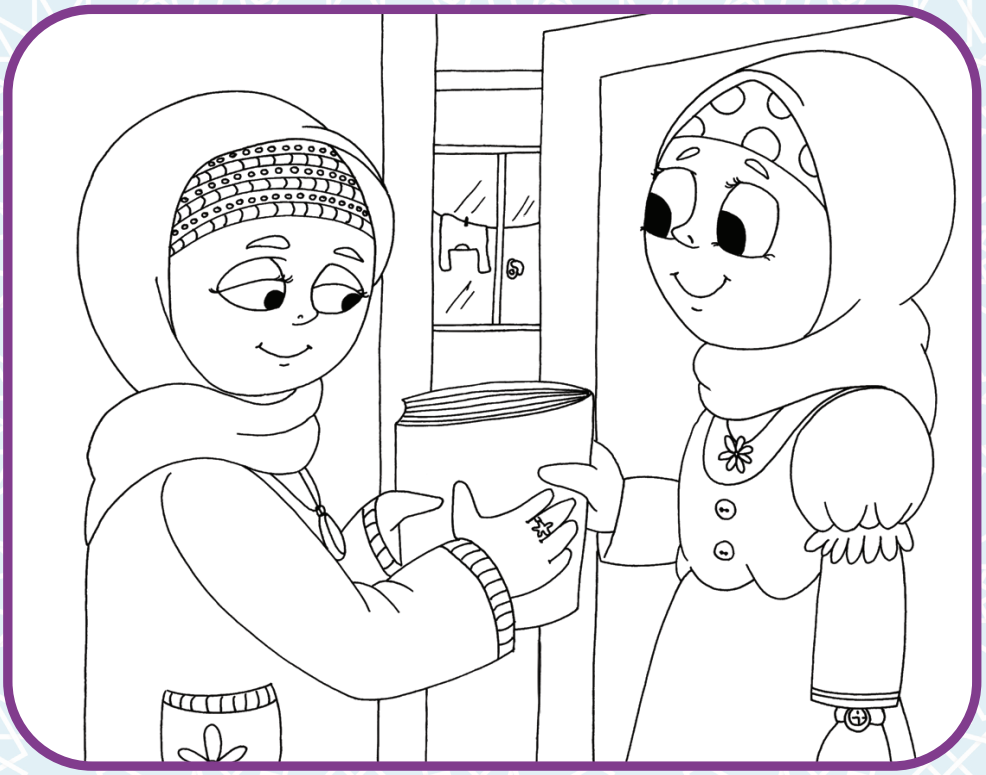
Be Trustworthy!

Tasnīf, P. 251

Activity 5.1c: Coloring

SPOT THE DIFFERENCE

Find and circle 7 differences between the two pictures and discuss.



Lesson 6.1: Teasing

Allah (swt) says in the Noble Qurʾān:

"O you who have faith! Let not any people ridicule (make fun) of other people: it may be that they are better than they are; nor let women [ridicule] women: it may be that they are better than they are. And do not defame one another, nor insult one another by [calling] nicknames. How evil are profane names subsequent to faith! As for those who are not penitent [of their past conduct]—such are the wrongdoers."

Sūrah al-Ḥujurāt, Verse 11

As Muslims, we should be very careful with someone's feelings. If you hurt someone's feelings, there is no medicine for it. The pain one feels cannot be seen and can last a very long time. It may even change the way the person feels about him/herself. He/she may even lose confidence in herself or himself.

When you tease someone or make fun of someone, you are hurting their feelings:

- Think about how Allah (swt) will be displeased by your actions.
- Think about how you would feel if you were them.
- Think about how much you are hurting him/her.
- Think about how this person may lose confidence in themselves, which may affect their whole life.

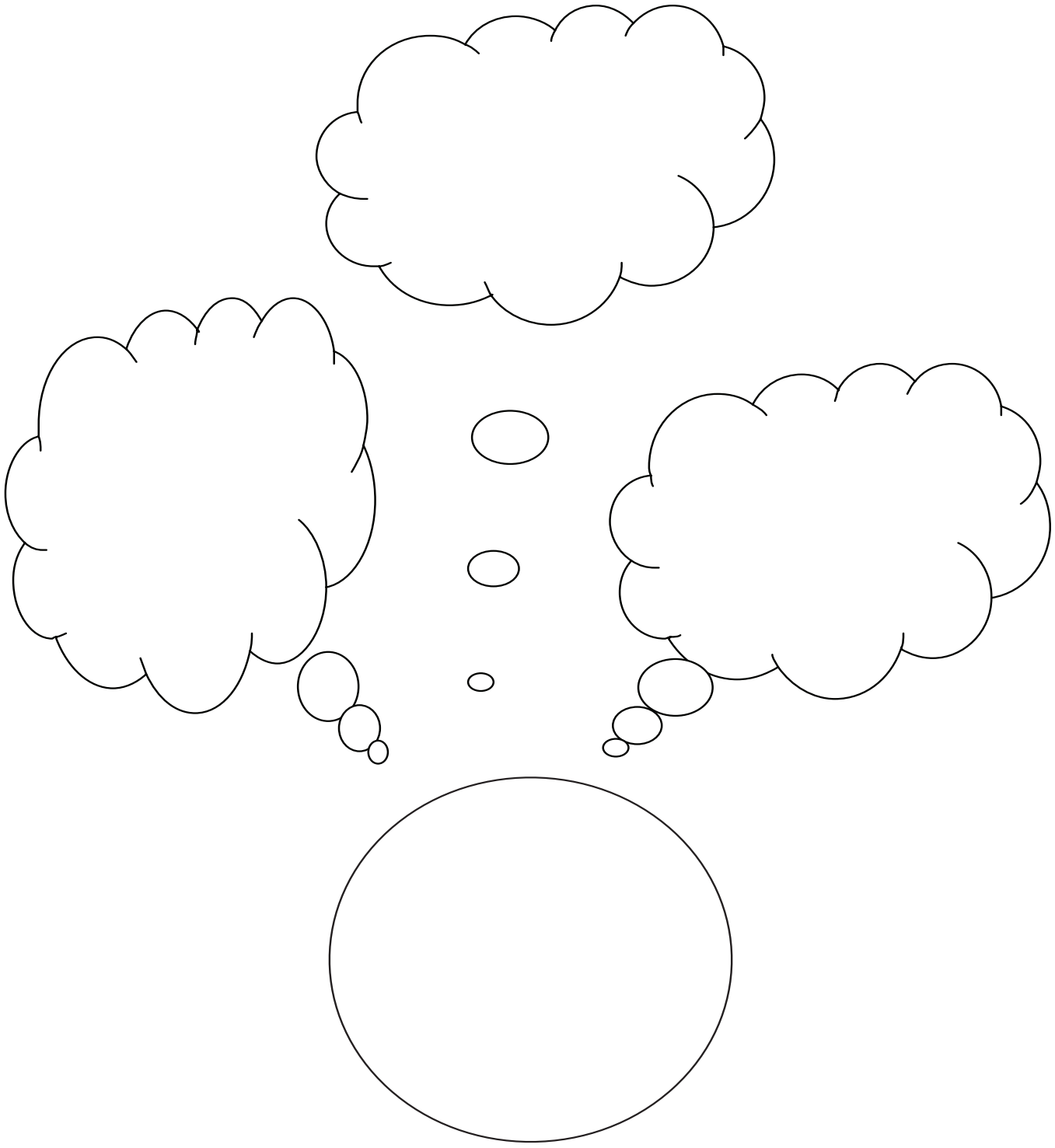
So, next time you are just making fun of someone with your friends -THINK.

If you hurt someone's feelings, Allah (swt) will not forgive you unless that person forgives you first.

So, act now and ask for forgiveness from anyone whose feelings you may have hurt, and make sure you do not hurt other people's feelings in the future.

Activity 6.1a: Drawing

Draw a picture of yourself in the circle and in the bubbles, write three things you should think of when you are about to make fun of someone:



Activity 6.1b: Ḥadith Time

REPUTATION OF MUSLIMS

Prophet Muḥammad (ṣ):

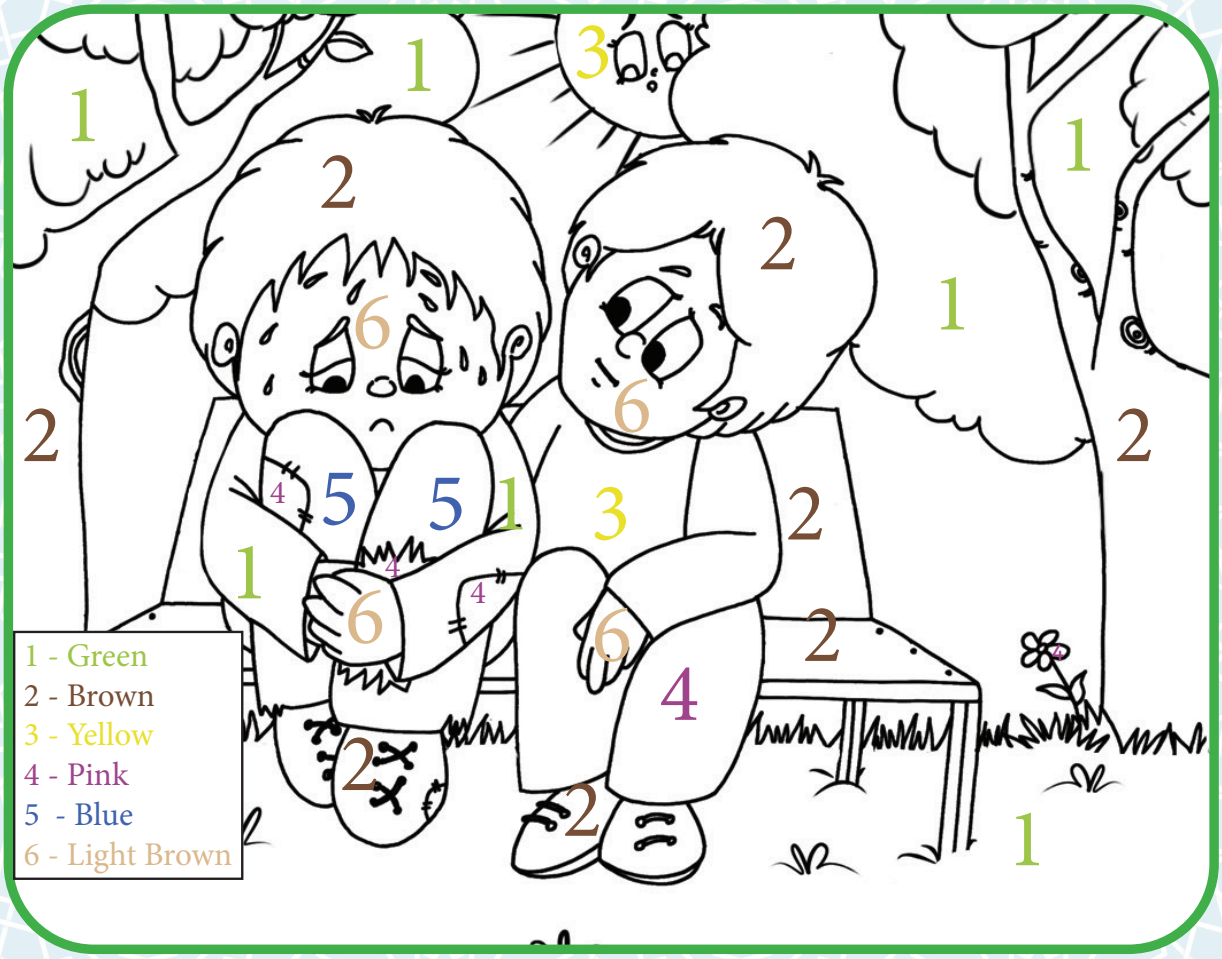
مَنْ رَدَّ عَنْ عِرْضِ اَخِيْهِ الْمُسْلِمِ وَجَبَتْ لَهُ الْجَنَّةُ اَلْبَتَّةَ

Paradise is guaranteed for someone who protects the reputation of a Muslim.

Thawāb ul-ʿĀmāl, P. 145

Activity 6.1c: Coloring

COLOR BY NUMBERS



DISCUSS

How is the little boy not following the ḥadīth?

_____

_____

_____

Activity 6.1d: Ḥadith Time

JOKING

Imām Muḥammad al-Bāqir (ʿa):

اِنَّ اللّٰهَ عَزَّوَجَلَّ يُحِبُّ الْمُدَاعِبَ فِي الْجَمَاعَةِ بِلَا رَفَثٍ

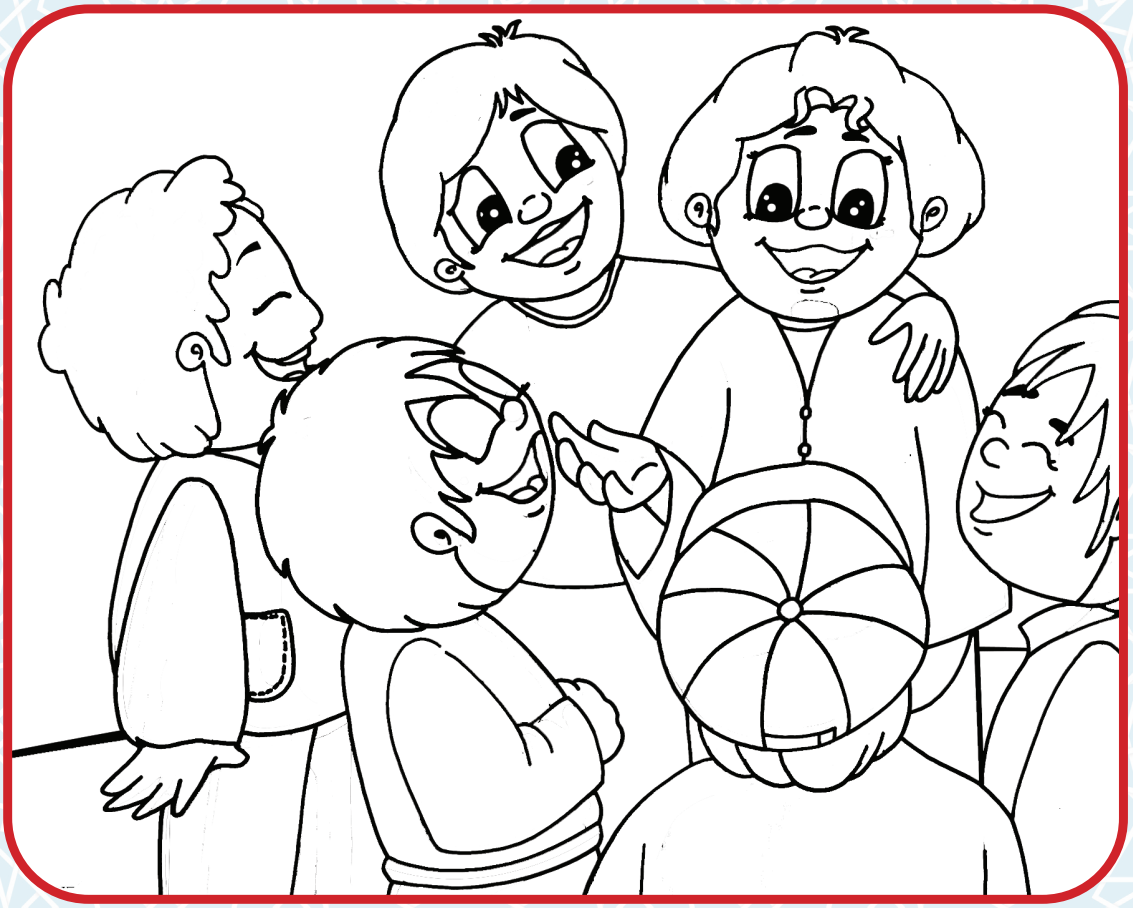
Allah likes people who joke with friends without being hurtful.

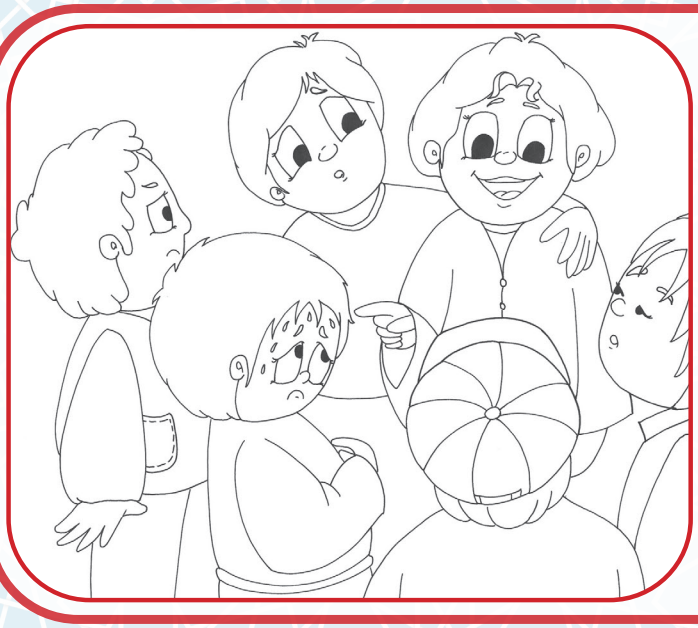
Al-Kāfī, Vol. 2, P. 663

Activity 6.1e: Coloring

COLOR AND CROSS

Color the picture that is following the ḥadīth and cross out the one that isn't.





DISCUSS

How is the little boy not following the ḥadīth?

_____

_____

_____

Lesson 7.1: Forgiving Others

Allah (swt) says in the Noble Qurʾān:

> *"If you forgive, overlook, and cover up (their faults),*
> *then surely Allah (swt) is All-Forgiving and All-Merciful."*

Sūrah at-Taghābun, Verse 14

The above āyah tells us that if we forgive and also hide other people's faults, then Allah (swt) will do the same for us, because He is the All-Forgiving and All-Merciful.

Our 1st Imām, Imām ʿAlī (ʿa), has said that true forgiveness is when someone does something bad to you, and you have the power to get payback, but you forgive them instead.

The above ḥadīth tells us that it is truly forgiving when you have the power to get revenge for what a person has done, and you do not use this power but instead forgive.

To forgive someone means that you forget about it, and do not remind the person of it, nor tell anyone else of it.

Some people repeatedly show bad behavior. We should correct them in the best way possible. This means showing them the right way of behaving. Sometimes we have to tell them what they are doing is bad, or get help from someone who can tell them. Even though we need to correct them, we can still forgive them.

Activity 7.1a: Review Questions

1. Why should you forgive people?

2. What does it truly mean to forgive someone?

Activity 7.1b: Ḥadith Time

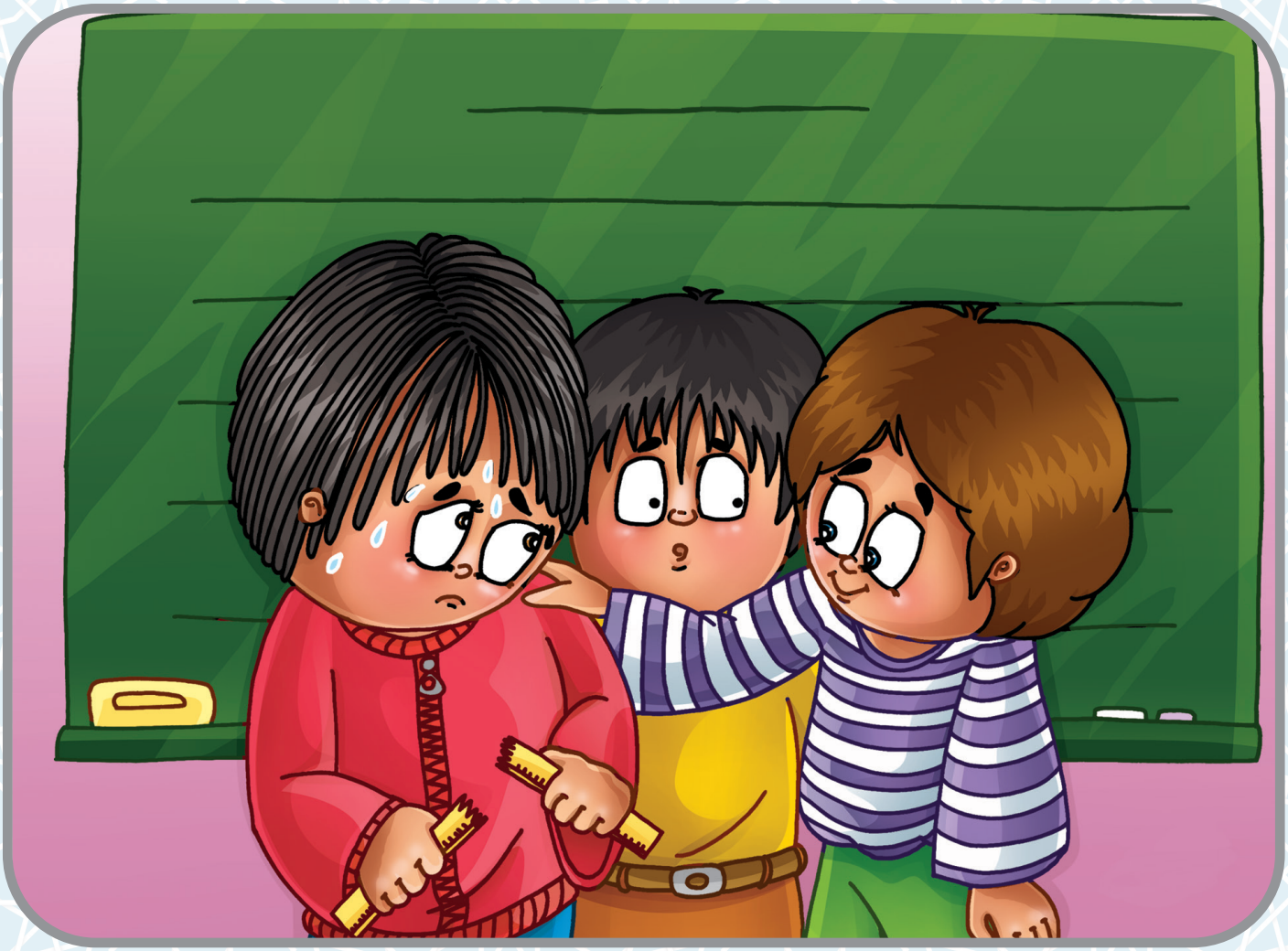
FORGIVING OTHERS

Prophet Muḥammad (ṣ):

اِذَا جُنِيَ عَلَيْكَ فَاغْتَفِرْ

When someone makes a mistake, forgive them.

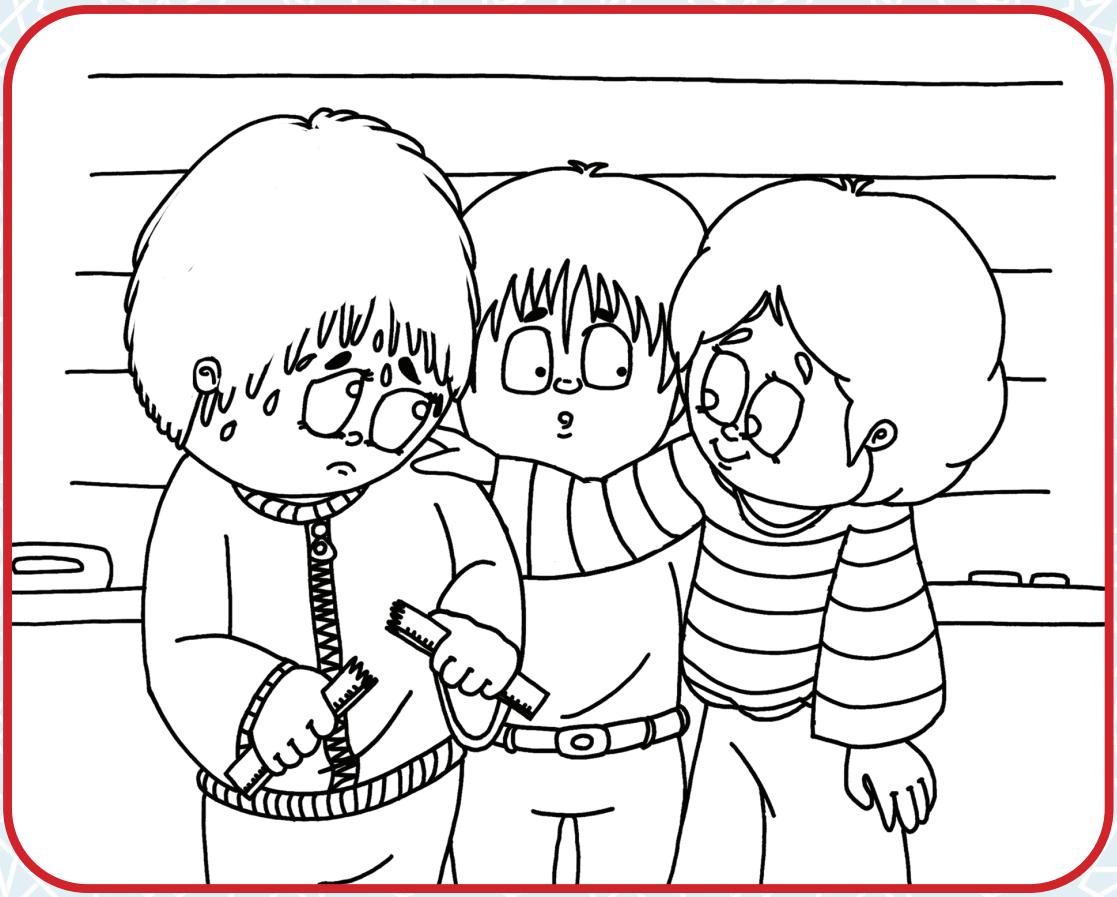
Ghurar al-Ḥikam, Ḥadīth #6505

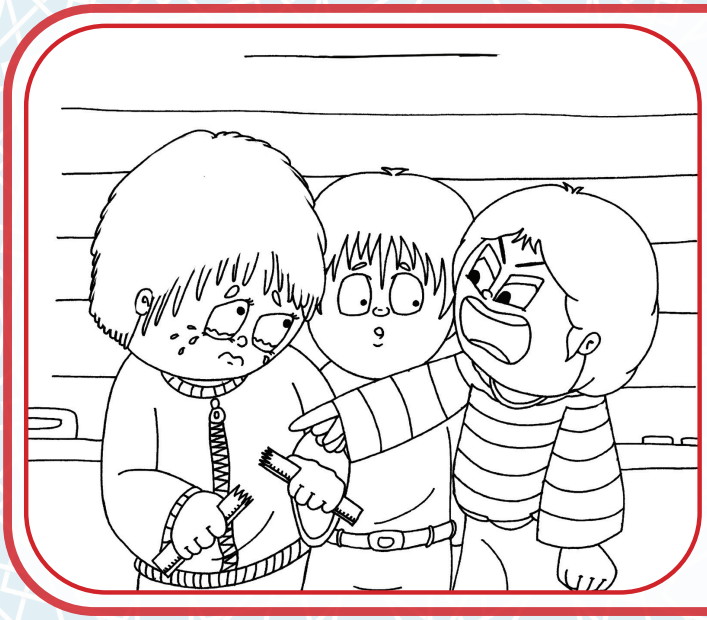


Activity 7.1c: Coloring

COLOR AND CROSS

Color the picture that is following the ḥadīth and cross out the one that isn't.





DISCUSS

How is the little boy not following the ḥadīth?

_____

_____

_____

Lesson 8.1: Jealousy & Greed

Jealousy means to want the same thing that somebody else has and disliking a person because they have what you want.

This is a bad trait because it means that you are not satisfied with what Allah (swt) has given you, and you wrongly dislike someone because of something that Allah (swt) has blessed them with.

Allah (swt) says in the Noble Qurʾān:

"And do not want (with jealous eyes) those things that Allah has given as gifts to some of you more than others; everyone will get what they earn, but ask Allah for His favors. Allah has full knowledge over all things."

Sūrah an-Nisāʾ, Verse 132

Jealousy, in its worst form, means to want something that someone else has, but at the same time not wanting that person to have it either.

There once was a man who had a farm. His neighbor also had a farm. One day, the man saw his neighbor milking a beautiful cow. The cow was giving plenty of milk, and the milk was sweet and tasted excellent. The man did not like it and felt very angry that his neighbor had such a good cow.

Then, Shayṭān came to the man and asked him what the problem was. The man pointed to the cow and said "Look what a wonderful cow my neighbor has." Shayṭān replied, "Is that all? I will give you ten cows like that."

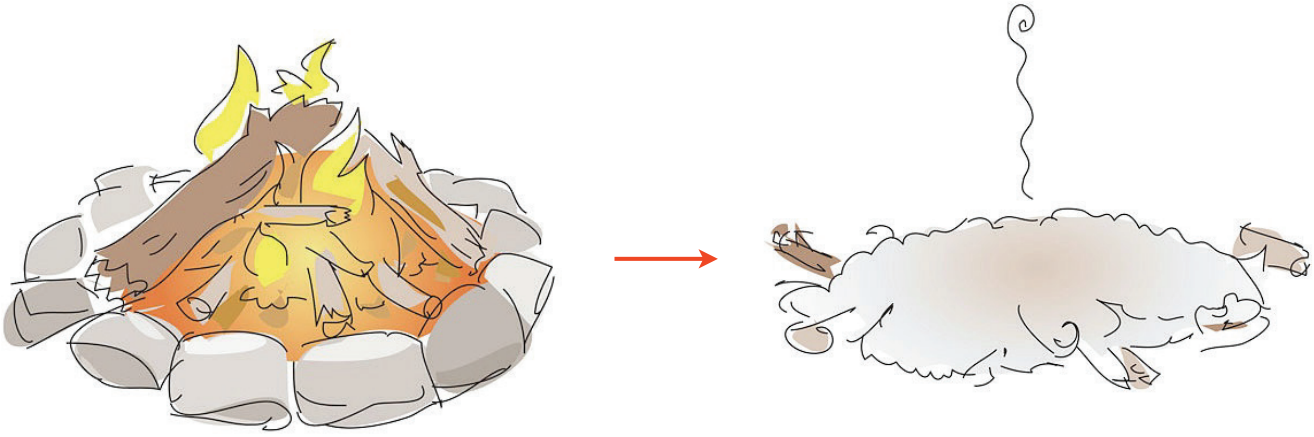
The man answered "I don't want even one cow like that; I just don't want my neighbor to have it!"

This shows how dangerous jealousy can be. It causes people to become mean and not want others to have nice things.

Allah (swt) knows best how to divide His blessings. If others have something that we want, we should be happy for them and pray that Allah (swt) guides them to make use of that blessing in the best way possible. If we are in need of something, we should ask Allah (swt) for it, and if it is good for us, He will give it to us.

Imām ʿAlī (ʿa) has said:

"Jealousy eats up good deeds like fire burns wood."



We know that if you put dry wood in a hot raging fire, the fire quickly burns up all the wood. That is what jealousy does to our good deeds.

Activity 8.1a: Ḥadith Time

JEALOUSY

Imām ʿAlī (ʿa):

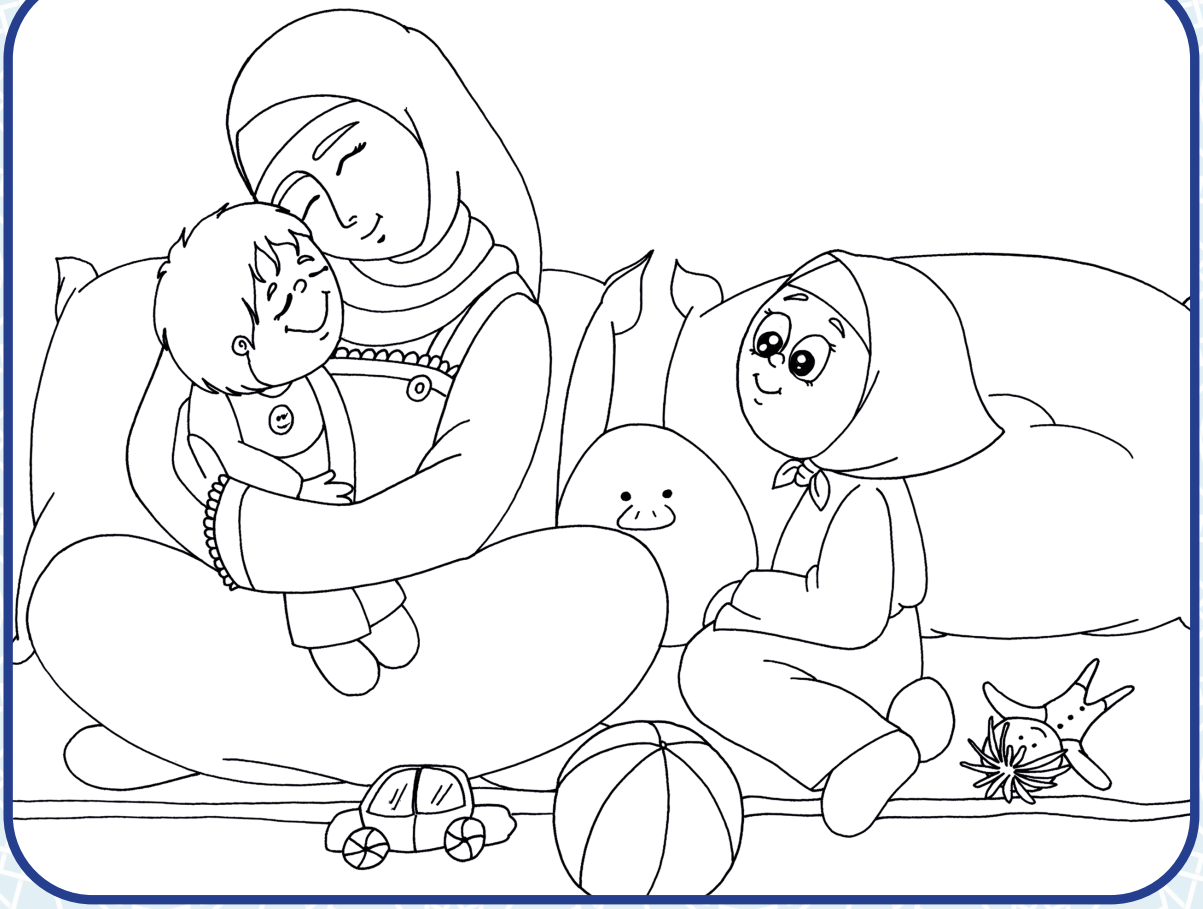
اَلْحَسَدُ يَأْكُلُ الْحَسَنَاتِ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ

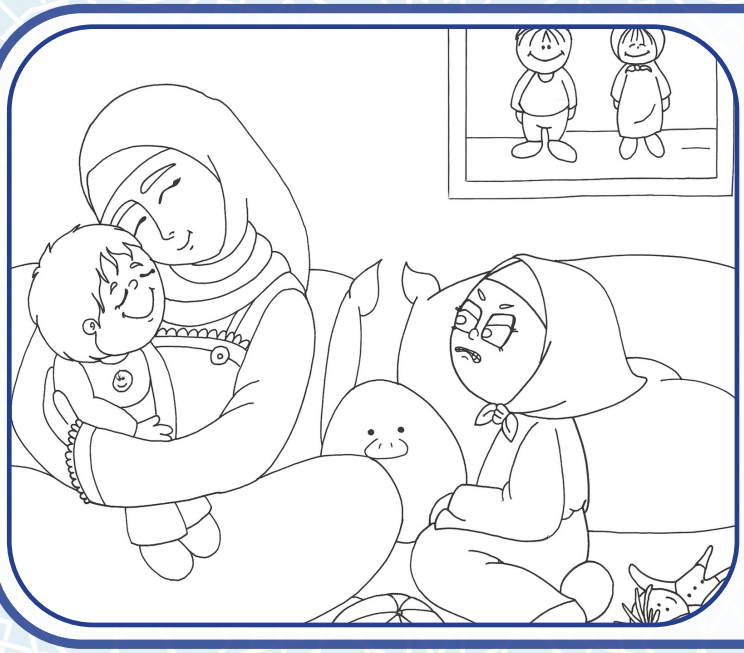
Jealousy destroys good deeds just like fire burns wood.

Ghurar al-Ḥikam, Ḥadīth #1891

Activity 8.1b: Coloring

COLOR





DISCUSS

How is the little girl not following the ḥadīth?

_____

_____

_____

Activity 8.1c: Fill in the Blanks

Fill in the blanks using the words below (not all of the words will be used).

1. _____ means to want the same thing somebody else has and not wanting them to have it.

2. A jealous person is always worried about _____.

3. _____ has said, "Jealousy eats up good deeds like a fire burns wood."

4. A jealous person is never satisfied with what _____ has given him.

Allah (swt)	Teasing	Imām ʿAlī (ʿa)
himself	Jealousy	Prophet Muḥammad (ṣ)

Lesson 9.1: Screen Time

Nowadays everyone has lots of electronic devices and screens in their home. Everyone watches a lot of screen time and many people also play lots of video games. Like everything else, screen time has its advantages and disadvantages.

Advantages	Disadvantages
A person can get a lot of knowledge by watching informative shows on science, nature, etc.	Watching TV makes us lazy. We no longer go outside and play.
We can use screen time to watch shows/movies on Islam and the Qurʾān.	If we watch too much TV, this stops us from sitting and talking with our family.
	We might forget about Allah (swt) if we watch too much TV.
	A lot of time is wasted by screens, playing video games, and on social media.

We can discipline ourselves when watching screen time by:

- Restricting our screen time watching to a limited amount of time as allowed by our parents.
- Making sure that we are not watching any ḥarām content.
- Not watching anything with violence or bad language.

Activity 9.1: Review Questions

Circle the correct answer.

1. We can discipline ourselves when having screen time or playing video games by _____.
   a. Having no time limit
   b. Restricting ourselves to a limited amount of time as allowed by your parents
   c. Using the devices when something important should be done
2. Having screen time and playing video games makes us _____ .
   a. Lazy
   b. Fast
   c. Sleepy
3. There shouldn't be any _____ content in what we watch.
   a. Interesting
   b. Ḥarām
   c. Ḥalāl
4. Videos about _____ are informative and good to watch.
   a. Nature
   b. Science
   c. Both a & b

Lesson 10.1: Respecting Parents

Allah (swt) has emphasized that our akhlāq toward our parents must be excellent.

In the Noble Qurʾān, Allah (swt) first commands us to obey Him and then, immediately after, commands us to show kindness toward our parents. Even when they reach old age, we should not speak back to them with even a small word like "ugh." When we speak to them, we should use the best of words.

(Sūrah al-Isrāʾ, Verse 23)

Our respect toward our parents must be seen in our actions.

One day, a man who had just become Muslim came to Imām aṣ-Ṣādiq (ʿa) and said, "My mother and father have become old, and they are not Muslim. My mother is blind and weak; may I go and visit her even if she is not Muslim?"

The Imām (ʿa) replied, "Yes, of course! You should visit and provide them with more love than ever before."

The man went to his parents' house and did just as the Imām (ʿa) had said. He fed his mother, washed the family's clothes, and cleaned the home. He showered his mother with love, just like he had been instructed.

One day, while he was with his mother, she said, "O my son, when you had followed our religion before, you never treated me this nicely, but now that you follow this new religion, Islam, you have shown me so much more love. Why is that?"

Her son replied, "The son of Rasūlullāh (ʿa) has told me that I should give you even more love!"

His mother smiled and said, "Please tell me more about Islam." Her son continued teaching her about Islam, and his mother was very impressed with all of the teachings and peaceful lessons she heard. As the days passed, her love for Islam grew, and pretty soon, she became Muslim.

Activity 10.1a: Ḥadith Time

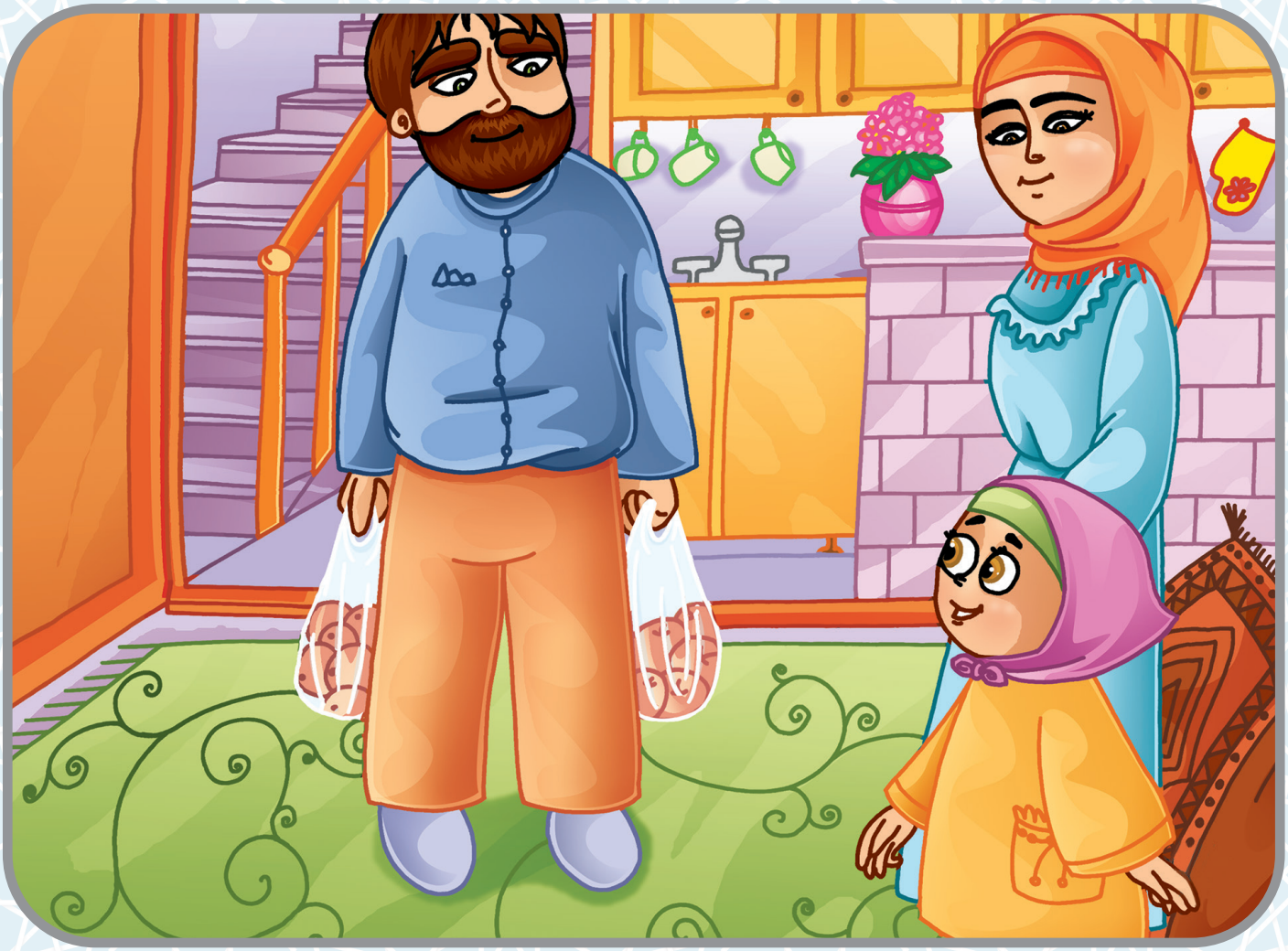
RESPECTING PARENTS & TEACHERS

Imām ʿAlī (ʿa):

قُمْ عَنْ مَّجْلِسِكَ لِاَبِيْكَ وَ مُعَلِّمِكَ وَاِنْ كُنْتَ اَمِيْرًا

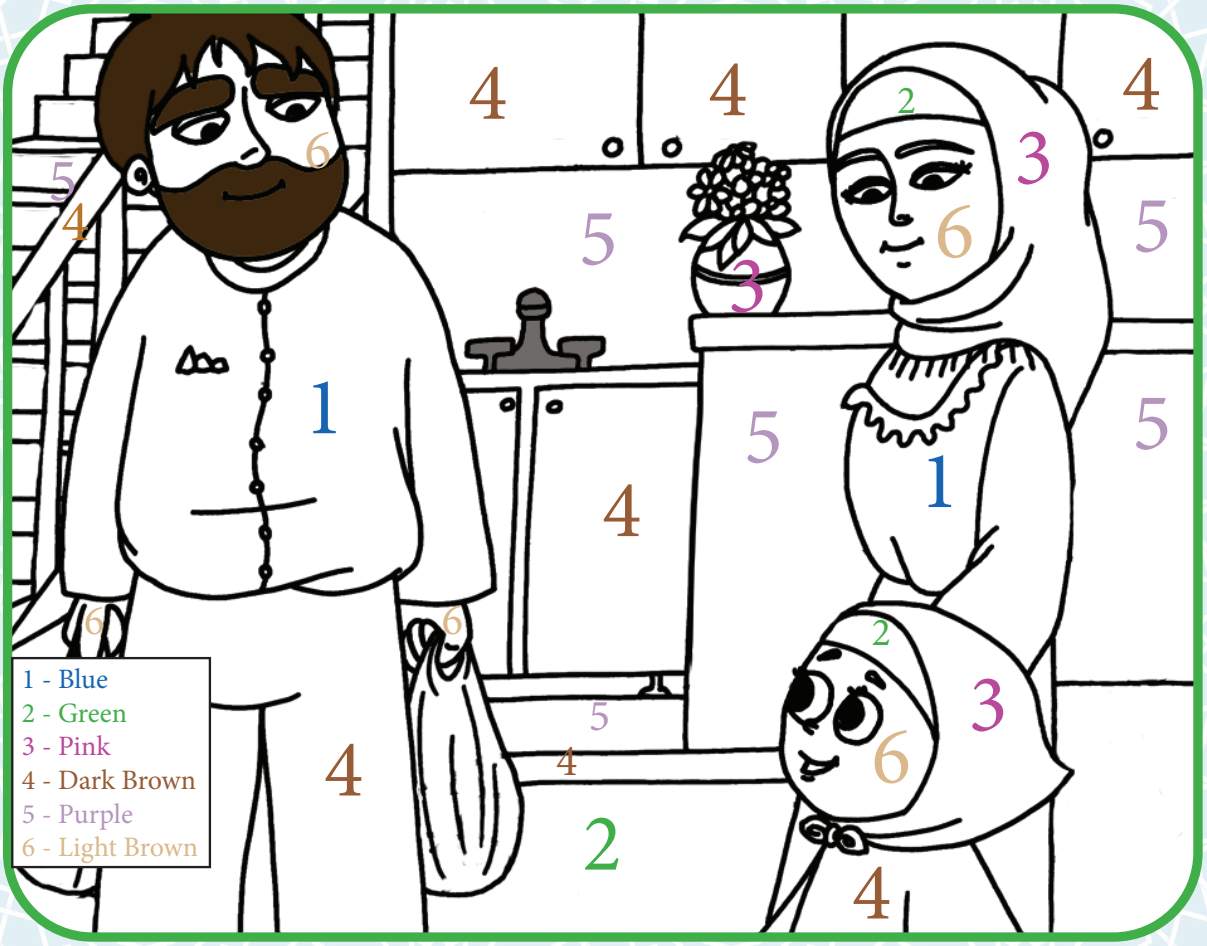
Respect your father and teacher by standing up (when they enter the room), even if you are a king.

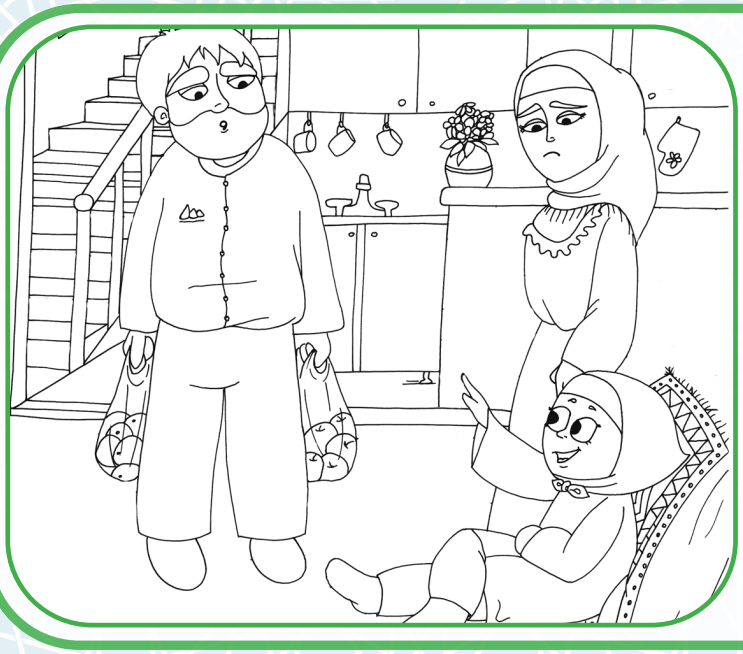
Ghurar al-Ḥikam, Ḥadīth #2341



Activity 10.1b: Coloring

COLOR BY NUMBERS





DISCUSS

How is the little girl not following the ḥadīth?

_____

_____

_____

Lesson 11.1: Respecting Elders

Respect for elders is very important. Elders are not just old people, but people who have done a lot for the community. They have worked hard, and it is thanks to them that we have all of the things around us today! Is it fair that, when they are too old to work, that we should forget them and send them away to old age homes? We are young now, but how would you feel if, after you have lived and given your life in service to the community, your own children ignore you and forget you?

We must not only respect our elders, but thank them and listen to their advice. No matter how much we know, our elders have more experience.

Imām ʿAlī (ʿa) said:

"Experience is better than knowledge."

Allah (swt) tells us that the jewels of a community are its elderly people. They are the cause of so many blessings. If younger people knew how much Allah (swt) loves the elderly, they would never leave them alone, not even for a moment.

Activity 11.1a: Fill in the Blanks

Fill in the blanks.

1. Elders are not just old people, but people who have done a lot for the

   _____.

2. Imam Ali (a) said: _____ is better than knowledge.

3. We must not only respect our elders, but _____ them and

   listen to their _____.

4. Elders are the cause of so many _____.

5. If you are watching your favorite TV show but your grandparent is calling you for help what should you do?

   _____

END OF 3RD GRADE:

ASSESSMENT

Grade 3 Assessment

Name:_____ Date: _____

ʿAQĀʾID

Fill in the blanks:

1. The branches of religion are called the _____ ad-Dīn.
2. Amr bil maʿrūf means _____.
3. Praying 5 times a day is known as _____.
4. Khums is giving away _____ of your savings.
5. “Allah is the greatest” is the meaning of _____.
6. Giving charity on certain items to needy Muslims is _____.
7. The Day of Judgment is also known as _____.
8. Struggling and defending in the way of Allah (swt) is called _____.
9. Allah (swt) uses his wisdom to guide us to our final destination, _____.
10. Ṣawm is _____ during the month of Ramaḍān.

Choose the correct answer:

1. Al-Rāziq means
   a. The Provider b. The Kind c. The Most
2. Justice means
   a. What He thinks is fair
   b. Putting everything in the correct order
   c. Putting everything where you want.

3. _____ means Allah (swt) is the most knowledgeable.
   a. Al-Khāliq b. Al-Laṭīf c. Al-ʿAlīm
4. Al-Ḥakīm means
   a. The All-Gentle b. The Nurturer c. The All-Wise
5. We have _____ Imāms.
   a. 11 b. 14 c. 12
6. Nubuwwah is the _____ of the Uṣūl ad-Dīn.
   a. 1st b. 3rd c. 5th

Answer the following questions

1. Who was the last Prophet?

   _____

2. Why did Allah (swt) send the last Prophet?

   _____

3. What is the meaning of Imām?

   _____

4. Why do we need Imāms?

   _____

   _____

5. Name three Imāms who were present in Karbalāʾ?

   _____

   _____

6. What is a sin?

   _____

7. Why is it important for us to do tawbah?

   _____

   _____

FIQH

Fill in the blanks:

1. Mustaḥab means something that is _____.
2. Visiting sick people is an example of a _____ act.
3. Khums and ṣalāh are _____
4. Telling lies is a _____ act.
5. Reciting the adhān and iqāmah are _____ acts.
6. Wuḍūʾ is _____ for offering ṣalāh.
7. Wuḍūʾ is divided into 2 actions: wājib and _____
8. Masḥ is a _____ action for wuḍūʾ.

Choose the correct answer:

1. It is better to pray at the time of
   a. dawn b. dusk c. faḍīlah

2. When the time of ṣalāh ends, it becomes
   a. wājib b. mustaḥab c. qaḍāʾ
3. Niyyah means
   a. instruction b. intention c. excitement
4. In rukūʿ we recite
   a. Subḥānallāh
   b. Alḥamdulillāh
   c. Lā ilāha ilallāh

5. Qul huwallāhu aḥad means
   a. Say, “He is Allah, the One.”
   b. He does not have parents (He does not need a creator) and He does not give birth (He is a Unique Creator).
   c. And there is no one comparable to Him.

Answer the following questions:

1. List two things that make your wuḍūʾ bāṭil

   _____

   _____

2. Write two benefits of fasting

   _____

   _____

HISTORY

Fill in the blanks:

1. As-Sajjād is the title of the _____ Imām.
2. The second son of Imām ʿAlī (ʿa) is _____.
3. Lady Fāṭimah bint Asad is the mother of Imām _____.
4. The name of our fifth Imām is _____.
5. Sayyidah Fāṭimah (ʿa) is the daughter of _____.
6. Bāqir al-ʿUlūm means the splitter and spreader of _____.
7. Abū Ḥanīfa and Jābir ibn Ḥayyān were the _____ of Imām aṣ Ṣādiq (ʿa).
8. Imām Ḥusayn (ʿa) is our _____ Imām.

Write either True or False for each statement. If false, write the correct answer.

1. Imām ʿAlī an-Naqī (ʿa) is our 7th Imām.

_____

2. Imām Mūsā al-Kāẓim is our 9th Imām.

_____

3. Imām ar-Riḍā (ʿa) is buried in Mashhad, Iran.

_____

4. Imām Muḥammad al-Bāqir (ʿa) is our 6th Imām.

_____

5. The Ashāb ul-Kahf slept for over 300 years!

_____

6. Sayyidah Maʿṣūmah of Qum is the sister of Imām Ḥasan (ʿa).

_____

Choose the correct answer:

1. Imām Ḥusayn (ʿa) left Medina in the month of
   a. Shahr Ramaḍān
   b. Shawwāl
   c. Rajab
2. Imām Ḥusayn (ʿa) left Mecca because
   a. Yazīd's army was waiting for him at Karbalāʾ
   b. Imām Ḥusayn (ʿa) wanted to settle in Karbalāʾ
   c. Yazīd had sent man to kill Imām Ḥusayn (ʿa) during Ḥajj
3. The leader of the soldiers who stopped Imām (ʿa) to enter in Karbalāʾ was
   a. ʿUmar ibn Saʿd
   b. Ibn Ziyād
   c. Ḥurr

4. Imām Ḥusayn (ʿa) sent _____ to Kūfah first
   a. His brother ʿAbbās
   b. His cousin Muslim ibn ʿAqīl
   c. His son ʿAlī al-Akbar
5. Imām Ḥusayn (ʿa) had _____ faithful friends
   a. 114
   b. 72
   c. 90

Answer the following questions:

1. Who is our living Imām (ʿaj)?

   _____

2. Who is the father of our living Imām (ʿaj)?

   _____

3. Name the masjid in Iran that our living Imām (ʿaj) visits.

   _____

4. What is ghaybah?

   _____

5. What did the people of Ras worship?

   _____

6. What was the lesson of the tragedy of Karbalāʾ? How do you practice this lesson in your life?

   _____

   _____

   _____

   _____

STEPS TO PERFECTION

An Islamic Curriculum For Children

The *Steps to Perfection* 3rd grade curriculum strives to build upon the development of a strong Islamic foundation, which began from the kindergarten book. The ʿAqāʾid section entails a review of the the Uṣūl ad-Dīn (Roots of Religion), and then explores each tenant in-depth. The Fiqh unit consists of relevant topics, with integrated activities, to make the concepts more interactive, tangible, and practical for students. It introduces relevant topics for this age group, such as the philosophy of ḥijāb. The History section helps children strengthen their connection to and understanding of the Maʿṣūmīn through stories from their childhood, in hopes that children will be able to develop an unfaltering bond of love that will take root in their hearts. The Akhlāq section has been made aesthetically-pleasing through colorful illustrations, aḥādīth, and āyāt from the Qurʾān that delve into topics such as the importance of having good manners and being balanced in our behaviors.

SABA

AL-KISA FOUNDATION

UNDER THE CLOAK OF GUIDANCE AND MERCY

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